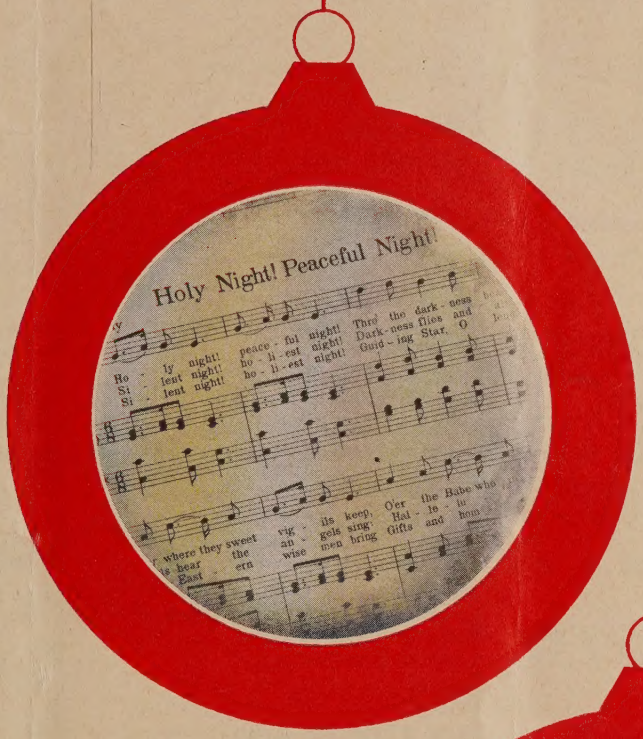
The Methodist Woman

DECEMBER 1959

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Christmas sketches by Robert Schwing

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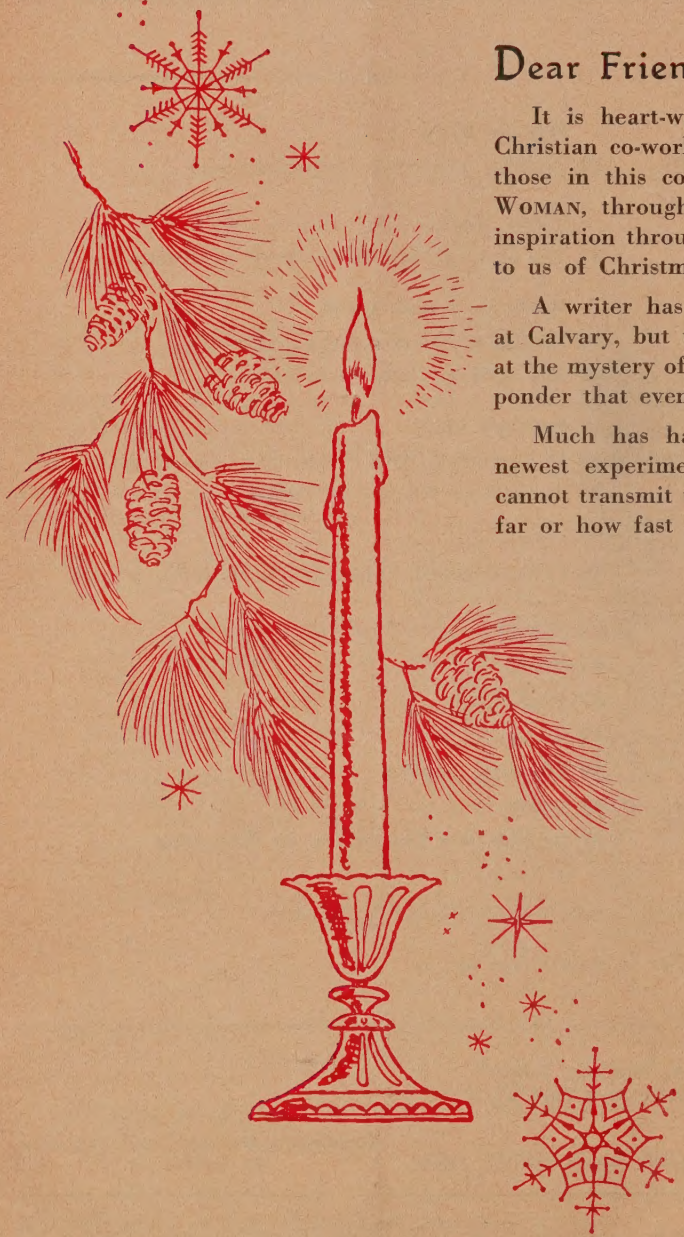
A Christmas Greeting



Dear Friends:

It is heart-warming to realize that this salutation includes Christian co-workers of many nations in many lands, as well as those in this country. This world messenger, THE METHODIST WOMAN, through its pages, unites us in worship, in study and inspiration through shared experiences of service. Now it speaks to us of Christmas!

A writer has said that the West finds itself nearest to God at Calvary, but that the East gathers by the manger in silence at the mystery of divine grace. Certain it is that all who sincerely ponder that event find themselves on their knees in worship.

Much has happened since that night of mystery, but our newest experiments and achievements of rockets and satellites cannot transmit the message of Bethlehem's star. No matter how far or how fast man travels—on the threshold of each new age there is Christ, the Incarnate, with His message, "I am the way, and the truth, and the life." (John 14:6)

During this year we have continued our efforts to interpret "the Spirit of Christ for all of life." This has been our goal of Christian service, and deepening fellowship has come as we have worked together. At this Christmas season, each one may experience anew the joy of the angels, the peace of the shepherds, and the insight of the wise men. In every child may we see the Christ Child. With quickened enthusiasm may we redouble our efforts that all mankind may come to know the meaning of the Incarnation: "I came that they may have life and have it abundantly." (John 10:10)

> But His angels here are human,
> Not the shining hosts above,
> For the drum-beats of His army
> Are the heart-beats of our love.
>
> —*Methodist Hymnal,* No. 123

In His name,

Sadie Wilson Tillman

MRS. J. FOUNT TILLMAN
President

"Now Proclaim Messiah's Birth . . ."

Stories of Christmas Observances Around the World

AMERICA seems a world away and never so much as when the Christmas season is approaching. How different it is in this faraway mountain jungle of the Himalayas from that of the U.S.A.! One misses the bright lights, fabulous heaps of gifts—gadgets and essential items—arranged in tempting array in the large beautifully decorated stores. Also missing are the lovely strains of old carols ringing through crisp snowy air as folks hurry along on shopping tours. We see no brilliantly lighted Christmas trees, or fat Santas.

All that is exciting, but to those who never heard of such celebrations and to those who have but a faint memory of them, these things are of small moment. I am always thankful that the hurry and fuss of the season are absent here. However, I really miss the deeper, richer experiences of Christmas in America—inspiring church services, lovely Christmas music, the intangible but very real spirit of service and giving which pervades the air. Not all these things are observed in this place.

We do have the wide-eyed youngsters, happy over trivial things—a pencil with a real eraser, a nylon hair ribbon, a rag doll with new clothes . . . There is no pleasure equal to that of making a child happy and starry-eyed.

—MARTHA J. SHELBY

"Bearing Gifts We Traverse Afar . . ."

"Willingness to give out of Christian concern for others is a part of Christian character which we try to help our children develop," declares Miss Ilo Stewart, deaconess at George O. Robinson School, San Juan, Santurce, Puerto Rico, explaining that opportunities for giving to express this willingness are made available to the children on different occasions.

"Giving money is a rather cold and unimaginative thing, especially when you never see the one to whom it is given," she continues. "Yet to see the need of people immediately around us is not enough, so at Christmas time we provide opportunity for the children to give through MCOR, to people around the world.

"One Christmas I hung a globe in the center of a chart. Around the world was a ring of small hands, as many as there were children in the room, reaching out. As each child brought his money, he took a tiny gift-wrapped package and put it in one of the hands to symbolize his gift."

The Christmas story is dramatically presented with the Nativity set by Miss Midori Seto, a senior ('59) at the International Christian University, Tokyo, Japan, for spellbound first-graders of its church school.

One thousand packages of special treats were wrapped for our orphanages and old people's havens in the Pusan area of Korea. Each package contained an apple, several pieces of candy and a handful of peanuts, varied a little for the old people's homes. Many children in that area do not even know the taste of an apple or a piece of candy. "I do wish you could see their happy little faces," said the worker, Miss Esther Stoffer, then a short-term worker. "For our own special orphanage there were special gifts of warm clothing (winters are bitterly cold on Jin Oo Island) and school supplies you sent."

The most touching part of the Christmas program at Inchon, Korea, according to Miss Maude Goff, was the response of the poor children to those in less fortunate circumstances. Small paper bags were prepared containing an apple, candy, a stick of gum and five "buns," for each child. After games and before refreshments, a staff member placed a pan in the middle of the floor, stating that anyone wishing to share with those less fortunate might place one "bun" in the pan. Many families represented do not have sufficient food themselves and many are not Christians. Yet every child jumped up spontaneously and placed a "bun" in the pan.

—★—

A cheerful fireplace, carol singing, informal parties and Christmas programs help provide a homey atmosphere for hundreds of girls away from home and living in business girls' residences in various parts of the country.

Each year girls at Gum Moon Residence, San Francisco, California, enjoy trimming the beautiful tree under which gifts sent by various Woman's Societies are placed. A family Christmas party is always held. Former residents often return for the traditional Christmas breakfast.

At Esther Hall, Salt Lake City, Utah, a buffet supper precedes the exchange of gifts sent there, as to many other institutions, through Supply Work.

An unusual Christmas treat for fifteen girls from Epworth School, Webster Groves, Missouri, one year was an invitation to visit a local beauty shop for a hair-styling party. Each received a shampoo, a trim and a set. Several had permanents. What a well-groomed group they were as a result! It is hard to realize how much such an event boosts morale!

In addition to clothing, the Epworth girls also received gifts of cosmetics, scarves, and gloves. A sorority group took them to a movie. Women at a local bank dressed dolls for the younger girls. Members of a rhythm band participated in a local Woman's Society Christmas program.

—★—

At Colegio Centenario, Santa Maria, Brazil, a recent "White Christmas" was reported, but not with snow! The Christmas program was dedicated to the Methodist orphanage. At its close the students placed gifts wrapped in white, under the tree for children living there. It was truly a moving experience to watch them.

—★—

Here and There: In San Francisco the Woman's Society of non-English-speaking women held a Christmas party, sent a CARE contribution of $20 to Hong Kong and made a contribution to the local Chinese Methodist Church . . . A club group in Kobe, Japan, opened its mite boxes early and bought nearly 100 pairs of socks for children in a welfare institution . . . Senior boys at David and Margaret Home, La Verne, California, earned nearly $800 for the swimming pool fund by selling Christmas trees . . . In Constantine, Algeria, where the lending library is popular, each girl was thrilled to receive a book.

"Yea, Lord We Greet Thee . . ."

In Korea

At the federal prison in Taejon, two Christian woman guards planned a Christmas candlelight service led by young women prisoners and presented the play, "The Other Wise Man." Describing it, Miss Edith Simester, a literacy program worker, said: "The young woman taking the part of Artaban, the fourth wise man, was a convinced Communist, held in solitary confinement for several months. When we first knew her she was completely unresponsive, never smiled. Her face was one of the saddest and most disillusioned I have ever seen—yet with possibilities of great beauty.

"The guard chose her for the part because of her intelligence and because she thought the part might help her. I've never seen conversion so completely evident as in that girl. She smiles, watches eagerly for us when we arrive; even the guards and other prisoners remark on the change. She has not yet asked for baptism, but we continue praying and believe it will come."

—★—

In the Belgian Congo

The joy provided by a Christmas crèche and lighted candles for a children's Christmas worship service in Elisabethville was unbelieveable. (Before the service each Sunday a play period is held with the hope that the children get all the "play" out of their systems before coming to worship. After five or ten minutes a bell sounds, the youngsters line up to enter the worship room in *orderly* fashion.) On Christmas Sunday their eyes immediately caught sight of the unusual worship center.

Extraordinarily quiet, the children sat down and stared in awe at the scene before them. One small

child whispered: "What's that?" An older one replied: "It's the baby Jesus, Mary, Joseph, the shepherds and wise men." "Truly, it is," said the first, still impressed.

Workers felt that they, too, had glimpsed the adoration at Bethlehem as the children sang of Love that came down at Christmas, and as they laid their gifts at the feet of the Babe.

In India

Miss Lois Biddle, missionary at the young wives' school, in Bulandshahr, wrote: "We had real drama enacted by our girls who by custom are quiet daughters-in-law at home with heads covered and voices not raised above a whisper. One strode about the stage in male clothing, singing the innkeeper's song. Another pounded the stage as King Herod, while one child, in checked trousers, powdered face and silver wings, toddled behind his mother. The shepherds sat about a real fire and their children, behind the curtains, bleated as little sheep, unintentionally. The audience was impressed."

—★—

Christmas week at the Girls' School in Mysore State was filled with school programs and church parties. The younger children presented a Christmas pageant in their own language, while the older ones attempted theirs in English. Missionary Nurse Carol Sibert marveled that they could memorize so many lines in a language foreign to them. As the schools have many Hindu and Muslim children, these Christmas programs helped present the true meaning of Christmas to them. Several Hindu children even took the part of angels worshiping the Christ Child.

In Japan

Helping a non-Christian group of factory girls celebrate Christmas in Nishinomiya was a unique experience for Miss Sallie E. Carroll, missionary at Seiwa Joshi Gakuin. A graduate of the school employed in the factory office

asked her to help plan a program. Thirty-five girls attended, most of whom had never heard a Christian message. "With my limited vocabulary I tried very simply to tell them the meaning of Christmas," she said. "I think God used my words to help them understand and it thrilled my heart to have it so. The girls asked why I came to Japan. That was much harder to put into words, but it was a marvelous opportunity to witness for Christ. So with a prayer in my heart, I did my best. During a fellowship hour the girls asked if they might visit our school for further inquiry about Christianity and fellowship . . . another opportunity for sharing with others."

—★—

Primary youngsters at Kwassui School, Nagasaki, had a pageant complete with costumes. "Joseph was about the age of a lad too young to sit through church, whom you might leave in the nursery," reported the missionary, Miss Susan R. Smith. "Mary was the size of one who might be held on one's lap during the service. My original feeling was that the children were too young to assume the responsibilities of their roles. But they were adorable. Everything went smoothly until Joseph saw one of his best friends coming down the aisle as the first king of the Orient and left Mary baby-sitting while he escorted him to the stage. This was too much for Mary. She yawned and rested her weary head at the foot of the cradle. The king placed his gift carefully before the manger and must have told the remaining cast that Mary was too tired for visitors, for someone turned out the lights and the program continued with the next number."

—★—

On Christmas morning fifty-five church members from Hirosaki made the hour-long train trip to conduct a Christmas worship service in the government leper hospital where about 60 of the 700 patients were Christians. Games followed the service. Each person received a small remembrance. Used cards with religious pictures were distributed among the patients so that each would have something telling of God's love in sending his Son into the world for all people. Tangerines, little candies, and other tokens were distributed also.

—★—

In Taiwan

In Taiwan, Miss Ortha Lane, adult religious education worker, reported a Christmas party in her home for twelve pedicab men. (A pedicab is a three-wheeled bicycle cart.) "After they had eaten, they quietly and attentively listened to the Christmas story and eagerly accepted copies of the Gospel of Luke to take home. All can read common Chinese characters, although they have had only a few years of schooling. All understand Mandarin (the official Chinese language) although they are Taiwanese, so the Amoy dialect of Chinese is their native tongue. There were Christmas cards for all, and toys for their children. They were delighted when I asked them to sign my guest book and took considerable care in grouping their names artistically."

—★—

In the Philippines

"No Room, No Room! There was no room for Him," a modern drama, was presented at Harris Memorial School, Manila. In humble surroundings, where faith and the spirit of Christmas were found, a curtain was drawn, revealing the lovely manger tableau to which representatives of various nations came reverently, rendering homage to the Christ of Christmas.

Five nations were represented by Harris students, each wearing her national dress. The drama's message was timely there, as in America. We believe God used it.

"Love Was Born at Christmas"

Christmas activities among hundreds of children, youth and adults served by institutions of the Woman's Division in this country may not seem to vary much from those of the average home or church group. Yet a Christmas luncheon at Brooks-Howell Home for retired missionaries in Asheville, North Carolina, a "dress-up party" to which girls of Susannah Wesley Hall (Richmond, Virginia) might invite their friends, or a children's party by a civic group suggest that someone cares enough to extend Christmas cheer.

While Christmas activities at the Cunningham Children's Home, Urbana, Illinois, are not spectacular, they are carefully planned to meet individual needs. The children attend only two outside parties given by the Granada and Kiwanis Clubs, but much advance preparation is made in the cottages by housemothers and children. A Christmas party and dinner are held annually. Yet here, too, through cooperation with the Institute of Juvenile Research, Cunningham works with the community for the best interests of the children throughout the year. It performs a special service for children for whom foster homes have been recommended until they are available. A case-work supervisor recently emphasized the lasting influence made on children who have lived at the Home.

★

At McCarty Community House, Cedartown, Georgia, a sixth-grade child reported "the best time ever" when she returned home after attending a club session where a film based on the Christmas story had been shown. The child, who lived beyond the project area usually served by the Center, was said by the director, Miss Helen V. Carter, to "need all we can give her." No special Christmas observance was held by the kindergarten, but parents were invited to attend a routine session during the season and were thrilled with the activities.

Early last December an appeal for old toys was made throughout the Cedartown church by the workers. They knew children who would have little or no Christmas unless outside assistance was available. After the toys were collected, neighborhood mothers were invited to a "workshop" to repair them.

"These were the only toys some of the children received," continued Miss Carter. "How thrilled the mothers were to get them! Not one person grabbed a toy, but instead all stood back and asked us to give them what we wanted them to have. We thought the choice should be theirs. It was interesting to watch them choose toys they thought each child would like. Next year we shall begin sooner, and perhaps we can do more toward making Christmas even more meaningful for folk sometimes overlooked."

★

At two community centers and in at least one rural area, living nativity scenes brought the Christmas story in a new and graphic way to the attention of all passers-by.

For the second year, the Van's Valley Church in North Georgia spotlighted Christmas scenes on the church lawn. Tableaux with real people and live animals were presented every evening of Christmas week between 7 and 9 p.m. Views through the windows of Fellowship Hall included the choir, candles, the Christmas tree and fireplace scenes. Attractive fliers,

publicizing the exact location, gave the event wide news coverage.

At the Ozona Community Center, in Texas, men of the community constructed a manger scene outside the Center building, and for a week everybody had a chance to appear as one of the characters in "The Story of the First Christmas."

The front lawn of the Neighborhood House in Calexico, California, also attracted much attention for four evenings with its living nativity scenes. The children were eager to participate in it and many came to view it, not only from the town itself, but also from Mexicali, across the border in Mexico. Inside, the house was decorated with shining stars, a blue-and-gold scene from Bethlehem, beautiful pictures of the manger scene and several trees.

No one knows how desolate many lives might have been if someone had not made an effort to make Christmas happy for someone else, or if Woman's Societies in the vicinity of many home missions projects had not remembered them with special thoughtfulness at Christmastime.

"There's a Song in the Air . . ."

On Christmas Eve in Sibu (Sarawak) the Wesley Methodist Church and the Anglican Church shared in an English carol service, a thrilling event in which many Asians joined with Europeans in singing the beloved carols and hearing the Christmas message. The night was punctuated with the bang of firecrackers as groups of carolers went from house to house, singing and wishing the occupants a happy Christmas. At each home firecrackers were set off by the family and the carolers were invited inside for refreshments. Christmas Eve is a great time for young people and the young in heart in Sarawak, for the caroling continues all night.

★

Twenty-eight student nurses from Brewster Hospital, Jacksonville, Florida, sang carols for resi-

dents of Penney Farms, interdenominational community for retired missionaries and ministers. Their community church makes an annual contribution to the hospital.

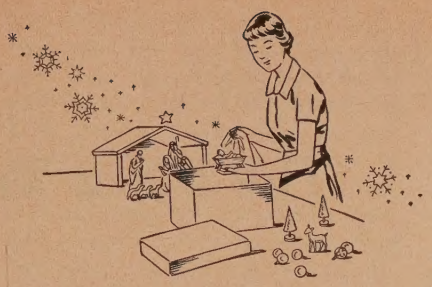
Gifts of dainty baby clothes sent to the hospital were presented to new mothers in the institution on Christmas and New Year's. There were also special gifts for crippled children and adult hospital patients.

Used clothing sent by Woman's Society groups, was distributed among seventeen different families in which there were over 100 children. After receiving the clothing, one mother wrote: "I thank you for what you have done for me and mine; not just one thing, but for everything. I thank you from the depths of my heart for the clothes. I will remember you in my prayers and ask the Lord to put His blessings upon you."

—★—

Singing with an interdenominational choir of 200 voices in an outdoor candlelight service was a new experience for missionaries in Rangoon, Burma. An impressive nativity tableau was at right of the massed choirs. "We feared that the angels might fail to retain their poise and lofty perch during the hour of singing, but all went well," said the missionary, Miss Hazel Winslow. "The Christmas program at the Chinese church attracted the usual crowd on the Sunday before Christmas. The public address system enabled all to hear. Some features of the drama were especially good and gave non-Christians as well as Christians something to carry away in their hearts."

It is something new to have rural Christmas celebrations tape-recorded for wider hearing than in their own small churches. In the Irwinton Church, South Georgia, the choir's presentation of the cantata, "The Herald Angels Sing," was highly inspirational, in spite of colds and sickness. Another cantata, "A Child Is Born," was given by the junior choir of Methodist and Baptist children.



"As they sang, we felt ourselves at one with the shepherds and wise men before the Babe of Bethlehem," wrote Miss Jean Stocks, a rural worker. Tape-recordings were made of both programs.

In other churches in the same area, a youth group presented its own interpretation of "Why the Chimes Ring," and a church school planned an effective tableau to interpret the dialogue in "What Is This Thing Called Christmas?" from *The Church School* magazine.

—★—

Thirty young people from the Taejon, Korea, church sang carols in English and Korean for two groups of American soldiers on Christmas Eve. American servicemen joined in the bass section of the eighty-voice choir presenting "The Messiah."

—★—

"The coming of the Christ child takes on real meaning for Korean Christians," declared Miss Marjorie Yarborough, of Holston Girls' School, Taejon. "Great parades go singing through the streets, carrying colorful paper lanterns. The bitter cold and the many miles they walk never dampen the joyous spirit of the carolers. Many non-Christians are reached in this way. It is almost impossible not to catch the Christmas spirit from these enthusiastic Christians. After caroling, the people go to their churches for services of praise and adoration, followed by a time of rejoicing, with food and games for all. The next morning they hold their regular Christmas service in the church.

"It is indeed a time of rejoicing for Korean Christians, much as it must have been those many years ago when our Savior was born. At this time, as well as almost every time they see us, they thank us for coming to work with them and tell us to thank you good folk back home for your constant concern and gifts of relief clothing and for your prayers. And they are constant in their prayers for you, too."

". . . Abide With Us, Our Lord, Immanuel"

From Miss Ruth Stewart, at Tai Wha Christian Social Center, Seoul, Korea, comes this thoughtful observation:

> This morning we packed away the last of our Christmas trimmings. As I gently took the clay figure of the Christ Child from the crèche and wrapped it, I did so with a prayer in my heart that all the joy, goodness, and love of all men, which comes to us so easily at Christmas, would not soon be packed away out of the hearts of the people of the world. At news time this morning it was evident that already much of the world had forgotten Christmas and its message.
>
> With this bit of sadness, I came into my room and started to look again at the many Christmas cards received, before putting them away to be used at the Center next year. As I looked at them and read your notes of greeting, I became aware of a deeper joy than I had felt in reading the cards when they first came. Here were messages (even from many of you whom I have never met) prompted by Christian love—messages of joy sent especially at Christmas. Yet your messages had been coming throughout the year in support for our Center—not in gay packages or sparkling cards, but with the same expression of love for those of us here and for those with whom we work. Here was the promise that among Christians, Christmas could not be crowded out of the heart!

In God United

The U.S.-2 Training Program

by JULIANNE LEONARD

THEY came from all corners of the United States, this 1959 group of U.S.-2's. Eighteen individuals with different dreams, different ideals, different personalities and habits! But in one way, at least, the group was alike. In the mind of each existed a deep and abiding conviction that the task which he was about to undertake was a job for which he had been called by God.

Scarritt College for Christian Workers, Nashville, Tennessee, was the scene of training for the '59 group. There, directed by Miss Alpharetta Leeper, secretary of Missionary Personnel of the Board of Missions, the 2's began an intensive six-week training period designed to fit members of the group, as much as possible, for effective service in their various areas of work. Stimulated by a three-day retreat and study of the book, *Making Religion Real* by Dr. Nels Ferré, the 2's advanced into the training program with a seeking mind and a determination to do their best.

A large portion of the U.S.-2 training period was spent in classes. Through a class in *Our Basic Christian Faith,* taught by Dr. John Johannaber, academic dean of Scarritt College, the 2's studied their beliefs in regard to Christ, God, the Holy Spirit, the Trinity, man, salvation, the Bible, love, faith, prayer and devotion, the world as object of God's plan, good and evil, eternity, morality and witness. Through study and discussion beliefs were challenged, horizons of religious experience broadened by contact with the views and theories of a variety of theologians and philosophers. They also learned to examine carefully the things they "thought" they believed; that a belief was not actually their own until they understood why they believed it. Through the class in "Our Christian Faith," the group members gained much in depth of intellectual pursuit and fundamental understanding of the many things which they claimed to believe.

Next course on the agenda was "Christian Education," with Mrs. Vernon Bradley, instructor of Christian education at Yuma Methodist Indian Mission, Yuma, Arizona. In this class the group planned and presented a Christmas program, a church-school session, an introductory mission study unit for junior-age children and a variety of devotional and worship programs for unusual circumstances, including a noontime factory devotion. Through keen insight gained from experience, Mrs. Bradley shared with the class valuable information in regard to the planning of church-school classes and programs and the many aspects of Christian education.

"Working With People, Programs and Materials," with Miss Jean Cleveland, Scarritt College, rounded out the class schedule. An intensely practical course, the class was thoroughly grounded in the principles one should remember when working with people. Miss Cleveland emphasized the theory behind leisure-time activities, rather than the skills involved. Especially, she stressed the fact that one should always consider the needs of those with whom she worked, rather than her own. The 2's were reminded too, that they not only had to work with the people they served, but also they must interact with co-workers and employers as well. In addition, Miss Cleveland helped the group to realize more fully that they would not be alone in the job they were about to undertake—that many others were working toward the same goals.

Classes were not the only activity undertaken during the training period. Adding much to this six-week experience was a four-day mission tour, when the group and leaders visited mission projects in Kentucky, Virginia, North Carolina, Georgia, and Tennessee. Through the tour, the 2's got a first-hand glimpse of the type of work carried on in mission projects.

In addition to the long tour, a series of short local tours to spots of interest in and around Nashville were an important part of the training. Through these tours, the group learned to be aware of community resources.

Dealing with rural work, education, children's homes and community centers, workshops were another "big spot" in the training program. Workshop sessions were designed to help group members in the particular field in which they would be serving. Through workshops and conferences, group members also became acquainted with their executive secretaries; they learned to know them as real persons who were interested in them, their problems and their successes, rather than names associ-

ated with a New York office. Secretaries who visited the 2's during their training were Miss Evelyn Berry, Educational Work and Residences; Miss Emma Burris, Social Welfare and Medical Work; Miss Cornelia Russell, Town and Country Work and Mrs. Mabel Wagner, Urban Work. Other guests who assisted with workshops were Miss Katherine Ezell, coordinator, Holston Valley Rural Work, Tennessee and Miss Velma Hair, assistant director, MacDonnell Methodist Church, Houma, Louisiana.

Besides the regular workshops, 2's had brief sessions on worship, with Mrs. Bradley, and camping, led by Miss Christine Brewer. A Methodist deaconess and group worker at Houchen Settlement, El Paso, Texas, Miss Brewer worked with the group during the six-week session as coordinator of special activities.

Throughout their training, the 2's benefited from discussions with special guests and speakers. Visits from former U.S.-2's who had completed or were just beginning their second year of service were helpful. Seasoned 2's gave the newcomers insights into what they could expect during their first year of service.

Other special speakers who added to the training program included Mrs. C. P. Hardin, chairman of the Department of Work in the Home Fields of the Woman's Division; Miss Betty Goode, program director, Centenary Methodist Community Center, Nashville; Mr. Leonard Perryman, Department of News Service of the Board of Missions; Mr. Leo Rippy, Religious Education, George Peabody College, Nashville; Miss Jane Stentz, associate secretary of Missionary Personnel; Miss Louise Weeks, program director, Bethlehem Center, Memphis, Tennessee; and Miss Jeannie Youngblood, staff member of the Interboard Committee on Missionary Education, Board of Education, Nashville.

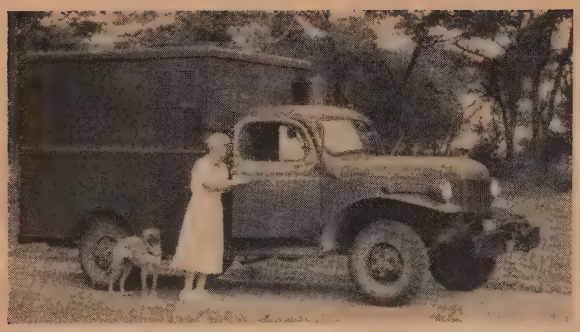
Classes, tours, speakers, workshops, committee meetings, recreation, worship—six jam-packed and busy weeks at Scarritt! Too soon, and yet too slowly the weeks passed, an evaluation session was held, and eighteen U.S.-2's approached the closing service of dedication. A multitude of feelings engulfed the group that Sunday evening. Six weeks before they had come together from all corners of the United States, strangers united only by the common goal of a sincere desire to serve God through service as a U.S.-2. Now, after six weeks of intensive training together, they were no longer strangers. Through shared experiences, they had come to know and appreciate one another as individuals of worth. More important, they had become friends.

Now, within a matter of hours, once again they would be scattered through the United States, serving in areas of education, social welfare, community centers, rural work and settlement houses. Sadness at leaving friends so recently made; a sense of apprehension at going into a new situation; a sense of inadequacy at the realization of the magnitude of the job before them—these were a part of the feelings of the group that evening.

Overshadowing other feelings, however, was a sense of eagerness to begin, a desire to dig in, in earnest, and accept the responsibility and the challenge that lay before them. There was a realization that they were not alone in this, their new undertaking. Each knew that many others would be working toward the same goals; that the prayers and support of friends would undergird their work. Above all, they felt an awareness of the presence of God. They knew that in all situations, regardless of how unpleasant and difficult, God's guidance and direction would see them through.

To a background of soft organ music, eighteen U.S.-2's walked from Wightman Chapel on the Scarritt campus and started forth to their fields of service, filled with a deep and sincere dedication to serve God and their fellow man. Secure in the conviction that with God all things are possible, they went forth in faith to serve, in God united.

U.S.-2 Publicity Committee members at work with the author, who served as chairman. Pictured left to right, they are: Bonnie Coleman, Ft. Wayne, Indiana; Miss Christine Brewer, a member of the U.S.-2 training staff; Virginia Fifield, San Diego, California; Marion Brown, Rosemount, Minnesota; Julianne Leonard, Oklahoma City, Oklahoma, the author, and Evonne Untiedt, Traer, Iowa.



Mrs. Pearl Willis Jones and her faithful dog beside the Blue Angel.

tales of the Blue Angel

by The Blue Angel, as told to Betty Jo Murphree of the Nyadiri Mission, Southern Rhodesia

MAYBE you've never seen a blue angel, in which case I'd better begin by telling you a bit about myself. I don't wear wings; but I do have a powerful engine and four-wheel drive that get me and my helpers over these rough African roads, even in the rainy season.

One of my sides opens out to reveal a mobile clinic with running water, hot plate, medicine cabinets, and even a portable X-ray. My other side is a storage place for carpentry tools, lumber, food, and all sorts of odds and ends useful in teaching handicrafts in the villages. Inside there's a powerful generator that makes possible the showing of films in the remotest villages and also runs a small refrigerator. In back are the living quarters of the real angel of this outfit, veteran missionary nurse, Mrs. Pearl Willis Jones.

"Sistah," as she is called by all the smiling brown faces in the villages, is a former China missionary who has taken Africa to her heart. Her aim is not only to bring medical aid to people, but also to help them find a more abundant way of living, and to make life as rich and satisfying an experience as possible. She is able to accomplish this through an abundant supply of energy and determination which makes younger people hustle to keep up with her. Even I occasionally become a fallen angel and need repairs; Sister then impatiently waits to be off again into the "bush."

Happy cries of, "Moro, Sistah, Moro," greet us as we chug laboriously to a stop at Dindi, one of the four district clinics in our area which covers a total of 1,500 square miles. Although she would never admit it, I know that Sister is tired after our long journey. The roads are rough and I'm not the easiest critter to drive either. But the weight seems to drop miraculously from her shoulders as she views the progress the people have made on the new two-room clinic building. One room is for the maternity patients and the other is for dispensing medicine. It's almost finished and ready for dedication!

Then her eyes turn to the women seated on the ground, some hushing the cries of their babies by rocking back and forth while waiting for their sewing and cooking classes. They are hoping they, too, will be able to build an outdoor oven and learn to bake bread like the women at the Chitiimbe Clinic did. Many have learned from Sister how to use a needle and can make clothes for their babies. Here at Dindi even the men come for handiwork classes. Sister gets them busy making cloth covers for their Bibles from material sent by kind friends in America.

The Blue Angel's mobile clinic enables "Sistah" to bring medical aid to remote villages in Southern Rhodesia. On many of these trips the nurse sleeps in living quarters in the back of the car.

Janet Kambarami, the African nurse in charge of this clinic, hurries out. After the proper greetings are exchanged, they set up the mobile clinic while discussing the happenings of the past month: number of maternity cases, patients, medicine dispensed, and seriously ill patients who may need to be taken to the Mission Hospital a hundred miles away. Meantime a curious little band of half-clad but eager little children have crowded close to form a tight circle about their beloved "Sistah" and her helper. They gently push one another and laugh happily for this is the day they receive pills, shots, or perhaps only a lovely white bandage to cure a minor scratch.

Rolling up their sleeves, Sister and Janet go to work. They begin testing for and treating bilbarzia. About ninety per cent of the population are plagued with this parasite which lives in most of the rivers and streams of Rhodesia. In the body, it attacks the liver or the urinary system. Hundreds of babies are examined, most of whom are suffering from malnutrition, sore eyes, or a variety of tropical complaints. Often these cases are aggravated by the use of medicine from a local *nganga.*

After a week here, my sides are folded up, my thirsty gas tank filled, and Sister and I head back to the Mission after a month in the bush! With the farewells of the people of Dindi still ringing in our ears, we drive slowly over the rutted roads past mountainous gray stone *kopjies,* browned mealie fields waiting for the rains, and mud and pole-thatched huts with children playing in the dirt nearby. Children wave happily and run toward me, if they are brave, or hide behind their mother's skirts and peek if they are shy.

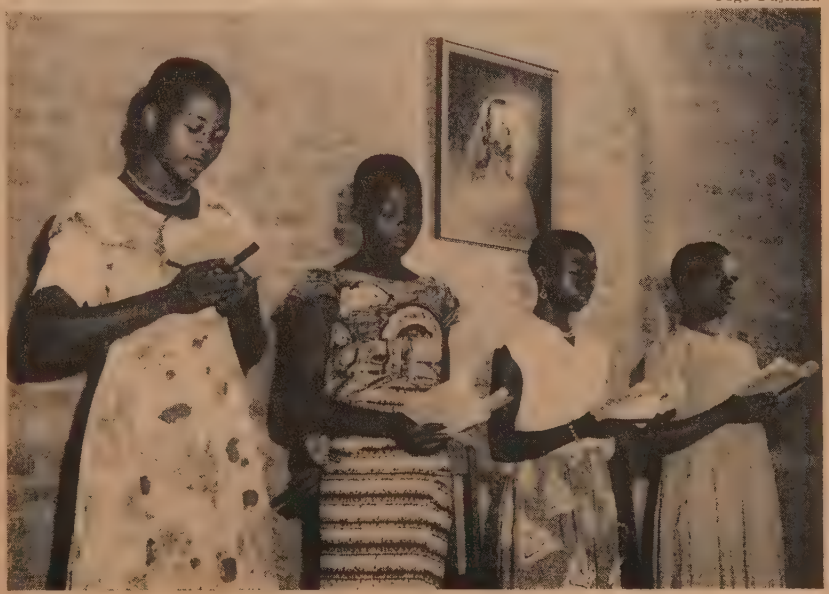
I can tell that Sister is happy this beautiful morning as we roll along past these familiar scenes for she is humming that tune again, something about "Swing low, sweet chariot . . . hummmmm . . . a band of angels (or did she say the Blue Angel) . . . hummmmm . . . coming for to carry me home."

Toge Fujihira

• **Mothers at a prayer service in Lodja, in the Belgian Congo.**

• **Girls from the Home Economics School, Lodja, sing during a church service.**

Toge Fujihira



a ministry to families in the ARMED FORCES

by JOHN R. McLAUGHLIN

FAMILIES are playing a far greater role in the Armed Forces today than ever before and have become a major part of the chaplain's responsibility. This will have a great effect upon the life of the nation and the church in the future.

Before and during the Second World War "our boys in the service" became the catch-all term for men and young men currently caught up in the vast movement of troops around the world. Except for its connotation of extreme youth, it was not too inappropriate as a descriptive term for the group. The responsibility of the minister in uniform at that time was to persons—young, old, man or woman—in uniform. Families came into the picture usually as home problems arose and had to be dealt with for the good of all concerned. In contrast to the experience of the minister in the local church whose contact with his people quite often is initiated through the child in the church school and/or a call on the wife in the home, the chaplain's contact began and still begins with the man at his work on the station and progresses to the family.

After the war, housing became available around stations in the United States and families were allowed to accompany uniformed personnel overseas. Bright hats of the ladies began to enliven the otherwise more somber scene of the male congregation as men and their wives attending church together became the rule rather than the exception.

As families came into the picture, the old "cantonment type" chapel became obsolete, built as it was for worship services and counseling only. Since stations are often quite distant from sizeable cities in this country and bases overseas are sometimes set down in the midst of such religions as Muslim and Buddhist, construction of new housing for the chapel program became the order of the day. It is good to report that gradually the proper facilities are being furnished for the wider program needed for the chaplain's ministry. Today the church-school population of the Armed Forces' chapels is reported to be over the three-hundred-thousand mark. In the Air Force alone almost 10 per cent of the church schools have an enrollment of over 1,000, the largest being 1,200.

Under the leadership of the supervisory chaplains, new curriculum is now being furnished for these schools. Agreement was reached among the three services on a unified curriculum, published by the Church Owned Publishers Association and printed by our own Methodist Publishing House. This curriculum is made up of choice materials developed by the denominations.

The theme follows the pattern outlined by the Division of Christian Education of the National Council of Churches, and an attempt is made to secure the best development whether Presbyterian, Methodist, or other. If a particular set of materials tends to be too sectarian, it is, of course, rejected in favor of another. This new curriculum has given a progression to the religious education of these children, impossible when each chaplain was allowed to choose his own materials. As the child moves from station to station there need be no break or repetition in his training.

Familiar as most of us are with the problem of staffing a church school in a fairly stable community, one can imagine the "headache" of a church-school superintendent with the Armed Forces. Chaplains themselves move every two or three years. The line officers and enlisted men sometimes move more often. During July, 1959, fifty of our 580 chaplains were moved. Most of these were among our 450 chaplains with the Armed Forces. Sometimes whole divisions, groups, or battalions will be moved at one time, thus decimating not only the teachers' corps but the church school as well. At other times teachers or perhaps the superintendent will be sent on temporary duty away from the home station for weeks or months.

When the church school is large it may take the full time of one member of the staff. In a very few places funds have been found to employ a civilian director of religious education to take over the work and bring more continuity to the school program. In most places, however, this becomes an additional duty for one of the chaplains, or if the school is very large and there are enough chaplains, one will be assigned to this work as primary duty.

One such minister is Chaplain Lawrence Zellers, at Yakota Air Force Base, in Japan. Before they were married Chaplain and Mrs. Zellers were K-3's in Korea. On duty north of Seoul at the outbreak of the war, he was captured on the first night and, together with a Roman Catholic priest and the late Dr. Kris Jensen, he spent three years in a North Korean prison camp.

A recent trip to the Far East brought awareness of new needs present among the families of the Armed Forces' communities. Children for whom nurseries were needed in 1946 are now teen-agers. They have the attendant drives and needs of this age group, accentuated if anything by lack of community roots.

To help meet some needs of the group, the commanding general had made a lake camp available in Alaska and the chaplains were in the process of organizing summer conferences, modeled in part on those which they had attended as young people. Lacking the assistance of denominational agencies, Chaplain Harmon Moore, a Methodist from the North Alabama Conference, wrote a manual for such conferences.

Sometime during these summer conferences, in the church school, young people's meetings or in the chapel, young people will be given an opportunity to make a decision for Christ. That is, they will if they have a chaplain of The Methodist Church or of any other evangelical group. In an altogether ecumenical situation the giving of such an opportunity becomes a problem, however, since there are those who oppose it.

Suppose for the moment, however, that such an opportunity is given and a decision is made. What then? How shall he or she be taught "the meaning and purpose" of the faith? If the family background is Methodist, the young person has the best chance of being taught and confirmed in his own faith because there are more Methodist chaplains than those of any other one Protestant denomination. Even at that, his chances of having a minister of his own church is 450/2100 and by virtue of particular assignment these odds may be changed. This is not to point blame at anyone or to complain against the arrangement, but to plead for greater understanding in the local church.

Let us suppose further, for the moment, that the young person is a Methodist, and he has a Methodist chaplain who stays long enough to confirm him, and he finishes the course. What happens now? His parents have been with the Armed Forces for so long that the local church has forgotten who they are. A new minister has come who knows neither "Joseph" nor "Josephine." The membership committee has recommended to the Quarterly Conference that their names be dropped from the rolls. The father, be he a mechanic, chief petty officer, pilot, dentist, or commanding officer, may have been superintendent of the chapel church school; the mother may have taught in the school and sung in the choir in a dozen or more stations around the world. But this has been in a chapel where there is no membership and not in a local church where membership is a possibility. Where shall the young person's membership be registered?

The *Discipline* directs that these names may be sent to the local church, but the local churches seem loath to receive them. This problem, by the way, obtains in the case of adults as well. But for the moment we concentrate on families of service personnel whose childhood and youth will be spent wandering to and fro across the earth, but who eventually will return to be a part of a local community unless they marry into the service and start the whole process over again.

It is the duty of the chaplains, together with the Commission on Chaplains, to find acceptable church homes for these new Methodists, a place where their memberships can be held until their tour of duty is ended (be it three years or thirty) and they can return to take up their responsibilities in the local church. Needless to say, this will take considerable patience and understanding on both sides if we are to be successful. Surely it is worth doing, however, since some 280 Methodist members enter and leave the Armed Forces on every working day of the year.

It is the chaplain's duty to give them the finest ministry possible while they are in service. It is of great importance for the local church to train and counsel them before they leave home, follow them as best they can while they are away, and welcome them warmly when they return. The forces of evil, ever present wherever we may be, find their easiest prey among lonely and discouraged persons. A wide-awake church can help in such circumstances.

A word should be said about the "Men of the Chapel" and "Women of the Chapel," organized by the ministers in uniform in an attempt to meet the need for adult organizations such as those in most of our denominations. They must be ecumenical in their coverage, but most chaplains will inject some of their denominational background into the situation sooner or later. The lay leadership in these organizations will rely heavily on the materials made most easily available. For this reason again we urge Woman's Societies and individuals to keep in touch with members and friends "in the service." The influence of one such leader may have widespread results in the quality of religious experience offered to many persons who come into contact with the program.

If the work of this field is properly done, it will take the fullest efforts of a team: the chaplains, the local church, and the Commission on Chaplains, working together for the common good. Unless such an effort is made, thousands of persons will be lost to the church, today and for years to come.

Mission Accomplished

The North Barre Community Center, in Barre, Vermont, was closed last August after more than a half century of service. Miss Lovell, gracious, exprienced worker now retired, served as hostess during the past year and helped in the sale of the properties. The purpose of this project having been fulfilled, a new rural work program is being developed.

by HAZEL J. LOVELL

● **The North Barre Chapel, whose mission has been accomplished**

AT the turn of the century, hundreds of Italian families were brought to Vermont by enterprising businessmen, suddenly aware of potential riches dormant and undeveloped in the great granite quarries in the hills surrounding Barre. Needing experienced labor, they had turned to Italy, a source of skilled stonecutters, sculptors and artists. Working conditions at the quarries and housing in North Barre were poor. Many of the men died of silicosis, scourge of stonecutters, before adequate legislation was passed. Yet to these newcomers from Italy, this chance to come to America represented a dream come true—a fact confirmed by the splendid achievements of these first arrivals and their children.

In spite of dreams, however, adjustment into the life of the community was difficult and there were many homesick years. The Epworth League of the Hedding Church in Barre made the first effort to serve these lonely immigrants, separated from relatives and church and speaking a different language. This group of earnest young people began open-air meetings in North Barre, which led to the formation of the North Barre Mission. That was in 1902.

The response was enthusiastic, particularly among the children. Soon the project became too ambitious for the local group to handle alone. First the help of the Vermont Conference Woman's Home Missionary Society was enlisted. Later the work was adopted by the national Woman's Home Missionary Society. Upon Unification the Center became a project of the Woman's Division.

Influence

The investment of money and service was not in buildings, but in *people.* Seldom has an investment brought such tangible returns. It is impossible to give credit to all who contributed to its success—dedicated workers, interested local people and thousands of Methodist women across the country, plus the leadership developed within the group reached through the program.

Mario Barberi, Jr., one of the boys who participated in the program of the Center activities, is married to a former worker and together they are serving as agricultural missionaries of The Methodist Church in Okinawa, extending the Center's influence halfway around the world.

The Center has been called "a great light—a beacon that led the sons and daughters of strangers in a foreign land," by Mr. Cornelius Granai, a leading attorney and ex-mayor of Barre. He continues: "It gave light to the poor and huddled masses that ran from poverty and persecution. It gave thousands of us our first ray of hope that a better world was here for the striving. To me it was a monument of love and mercy extended to all races and creeds. All those who have benefited will ever be grateful for the work of the Community House."

In her *History of Methodism in Vermont,* Corrine Eastman Davis wrote:

> Words are completely inadequate to evaluate the work of the North Barre Mission through the years. Uncounted numbers of men and women who came under its influences are now prominent in community life. Many have gone from Vermont to become useful citizens elsewhere. For many years now the people of the North End have been pouring the richness of an older and more mellow tradition into the life of Barre.
>
> In music, art, and scholarship they have been outstanding, but what is more important, young Americans in this group have been mingling freely with all the other groups of different descents in Barre . . . Without the tremendous Americanization impact

of the North Barre Community House, it might never have happened that Barre, Vermont, located in the heart of the Green Mountains, has become one small fortress of democracy in a mighty land.

Appreciation

An institution which has made so great an impact on the people and the community it served could not be closed merely by locking the door. A special farewell was planned for August 9, to which all former workers and participants in Center activities through the years were invited. About 150 persons attended, among them two of the first workers and Mrs. Arthur Hewitt, a member of the first board. Walls of the nursery were lined with greetings from persons unable to be present.

For this occasion Miss Elizabeth Hanson, the first deaconess sent to the Mission in 1902, wrote from Bancroft-Taylor Home, Ocean Grove, N. J.: "I am thankful for what the Chapel, the Deaconess Home on Berlin Street and the Community House have meant in North Barre. I am especially thankful for the good reports regarding so many of the original group of boys and girls . . . And we are interested, as surely you are, in the rural parish, which in a way is an outgrowth of the North Barre activity."

Perhaps the most prominent citizen whose formative years were influenced by the Center is Mr. Ugo Carusi, of Washington, D. C. He held many governmental posts before his retirement, among them an important State Department assignment. Mr. Carusi sent the following tribute:

> My memories of the dedicated deaconesses and their wonderful work in the days of my early childhood are precious to me. I must confess that I am, therefore, more pleased than sorry that I shall not participate in any activity connected with the ending of so worthwhile an endeavor. I can only hope that its termination is due mainly to the fact that its purpose has been fully served, and that other community activities adequately take its place.
>
> When I think back with the viewpoint of the child that was, immediately there comes to mind the Christmas parties and presents, the courses in handicraft (basket-weaving was my principal assignment), and the solicitous and thoughful home visitations of the deaconesses. However, in more mature reflection, there stands out a realization of the spiritual and moral guidance which came to me then and which I have tried to follow.
>
> Life has taken me into many directions since those days, and if in the main my paths have been the right ones, no small measure of credit must go to those who pointed the way at the beginning of my journey. The doors of the Chapel may soon close, but for me I feel they will remain open as long as life itself.

The Future

Times change. The mission of the Community Center to lonely and homeless Italian immigrants has long since been accomplished. Most of those reached through the Center's activity are fine American citizens who own comfortable homes and some operate profitable business enterprises.

The membership of the North Barre Chapel was transferred to the Hedding Methodist Church in 1955. Many who belonged to the Chapel are now among the most active members of Hedding.

A survey of the area made in 1957, disclosed the need for a strong church and community work program in the vicinity. In June, 1959, with the appointment of a minister and the organization of a Parish Council, the Twin Valley Parish of Vermont became a reality. The Woman's Division of Christian Service is cooperating with the Annual Conference in this venture.

The willingness of the Woman's Division to adapt its program to changing emphases and needs is thus illustrated. A new impetus is given the newly established Twin Valley Parish with the appointment of Miss Helen Abrahamson, as a rural church and community worker for the four-point parish. Miss Abraham is located at Hancock, Vermont. Her efforts are supported by many active "graduates" of North Barre, whether in the Hedding Methodist Church or other churches, and dedicated to the interest of the new project. The immeasurable influence of work begun a half century ago continues, for as the doors of the beloved Community House swing shut in Barre, other doors open in another direction.

An eminent "graduate" of the North Barre program, Mr. Ugo Carusi, of Washington, D.C., expressed his appreciation for the Center's influence on his life.

The Reverend Miss Marjorie E. Hanton, now a pastor in the Central Pennsylvania Conference, was the director of the Center for seventeen years. She voiced the prevailing sentiment in her tribute:

> "The true test of the success of a given piece of work is the fact that it has accomplished its purpose and is no longer needed. This is a real compliment to all who through the years have assumed and carried more and more responsibility for meeting community needs . . . The Community Center is not being taken away from Barre. Rather, the influence will live in the hearts and Christian lives of men and women, children and youth who have passed through its doors."

River Diary

Two young missionaries accompany the nurse, Miss Emma Palm, on a five-day clinic trip into an area where medical services are not available. At present Miss Atkinson is taking a special course of study at Kennedy School of Missions, Hartford, Connecticut. Miss Palm is expected in the United States shortly after January 1.

by ELLEN ATKINSON and EDNA FLOY BROWN

AT the wharf, we watched the longboat being loaded with so much stuff that we began to wonder if there would be space for five of us plus the driver. However, we climbed in and started. From Sibu we followed the Igan River for about three hours, passing two Iban communities where we have been holding Sunday services.

At our first stop in Raseau, we opened the clinic in the small one-room school, while Philemon Sirait prepared lunch. Philemon is a Batak missionary from Sumatra. (His wife's ancestors were the cannibals who ate the first missionaries to Sumatra!) He drove the boat, acted as cook, interpreter, song leader, and evangelist! Clinic was held all afternoon. In the evening we went to a nearby longhouse for a worship service. It was nearly eleven o'clock when we bunked on the floor for the night.

Next morning we again held clinic until noon. After lunch, we headed down the Retus River, to the Siong River, finally reaching Pasai Siong, our second stopping place. Here we again set up clinic in the school and repeated the procedures of the day before. In the evening, the people came for a service. Philemon led the service and delivered the message. Then the people wanted to sing!

It was almost midnight by the time the singing was over and the people dispersed. The night passed all too quickly. We were up at 6 a.m. to get an early start while the tide was still in our favor.

We proceeded to Poh, arriving in time to fix lunch and actually rest a wee bit while waiting for the tide to change, also for two smaller boats. The one in which we had come thus far was small, but not small enough to go up the narrow, shallow, winding stream we had to follow. The two boats had no covering and were very "tippy." All along the way huge trees had fallen across the stream, and so much trash had collected around them that at first glance it looked impassable.

Having gone as far as possible by boat (due to low tide) we disembarked and took a forty-minute trek through the jungle. The path was narrow, the weeds and grass shoulder-high in spots. We slipped in the mud, climbed over fallen trees, and finally reached our destination, Pasai Bun.

We stayed in the longhouse where a short worship service was held that night. It was mostly a hymn-sing. These people surely enjoy "making a joyful noise!" We contrasted this night with our first night in a longhouse "up-river." There we were entertained with Iban music and dancing. Here we sat around together and sang Christian hymns. This is one difference the Christian witness has made!

On Sunday morning we had a worship service followed by clinic the rest of the morning. After lunch while the clinic supplies were being packed, Ellen was distracted from her dishwashing by the first casualty, limping in for her first-aid kit. Edna Floy had stepped on a loose board and plunged hip-deep through the floor of the longhouse. While her shoe was being retrieved from the pigs below, the inhabitants of the longhouse watched a demonstration in first-aid.

In the late afternoon we hiked back through the jungle and got into the two boats for our trip downstream. Our motor refused to cooperate, so the fellows had to paddle all the way. The sky clouded and a hard downpour thoroughly soaked us. We were cold, wet, and tired when we reached Poh just before dark.

Services were conducted, followed by more hymn-singing. Again it was nearly midnight when we went to sleep. On Monday we had clinic at Poh and after lunch started for Sibu. It was 1:15 when we left. Normally we should have reached home by 6 p.m., but again we had low water and pouring rain. Darkness slowed us down even more. It was 9 p.m. by the time we reached Sibu, unloaded the boat and arrived at the house.

Tired, hungry, and bedraggled, we were *very* happy to be "home" again! Three items had top priority: Drinking all the cold, *clean* water we wanted (after river water for four days!); washing our hair and soaking in the tub until we felt really clean; enjoying sanitary conveniences once again.

We fell into bed—grateful for our foam-rubber mattresses, yes—but with a new awareness of the great challenge to share with others the joy we have found through knowing Christ.

the secretary of Missionary Personnel

by

MRS. G. W. DAMERON

THE work of Missionary Personnel challenges our very faith in the Church and its mission in the world. Basic in the missionary movement is the need for people—people under compulsion of an experience of Jesus Christ—to take His message into all the world. Charles Forman, in his book, *A Faith for the Nations* says: "The most important thing that a Christian can do is to tell. This is in essence the missionary task."

Paul stated the problem in his letter to the Romans—a problem that still confronts the Christian church: "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" [1] A missionary from Africa voices the modern Macedonian call: "Give us your prayers, your people, and your gifts, and we'll take whole countries for God."

Unless there *are* people to carry its immortal tidings, to staff its institutions, to teach the children and youth, and to bear their Christian witness in home and society, the Church's mission in the world will be limited in fulfillment. To challenge Christian youth—and, in some cases, adults—with the urgent need to "Go—Tell" is the task assigned to Missionary Personnel. The annual personnel needs of the church run into the thousands and cover some seventy professions. The Board of Missions alone, in its three divisions, called for 817 young people in 1959 to fill specific openings in its home and overseas fields.

There are no special techniques or methods to emphasize and no specific patterns to follow. But there are some approaches, some lines of endeavor, which will help to create a mind for this task—a task which must belong to all of us, or it will belong to none of us. These approaches can be described by certain key words:

1. *Cooperation:* What needs to be done in Missionary Personnel can be done only in cooperation with other persons and groups who share a common concern for confronting youth and adults with the opportunities and privileges of church-related vocations.

2. *Concern:* The second key word is concern. This word is used in its most active meaning—"to be involved in" or "to have solicitude, anxiety, worry for." These are the very situations most of us are trying to escape, but so continuous and urgent are the needs of our church for persons to serve locally and in the missionary outreach that we, as Christians, must be concerned. We must be solicitous, anxious, even worried.

Thomas Carlyle once said: "Our job is not to do what lies dimly in the distance, but what lies clearly at hand." The job of recruitment lies clearly at hand. It is not a job we can put off until some more convenient day. If we could capture the sense of urgency and concern for the recruitment of new workers, expressed by our retiring missionaries, we might rekindle the fires of devotion and enthusiasm which characterized the early Christians. Who knows but that God may use you—if you are truly concerned—to call some young person into His service in the church at home or overseas.

3. *Communication* is the third word. This presupposes information, but it is not enough for the Secretary of Missionary Personnel to be informed about the personnel needs of the church. *Every* member of the Woman's Society should know, or know where to find, the information, the types of church-related vocations, the training needed, the personal and religious requirements, the salary and other compensations which can be expected. Someone must communicate this information.

We should know about all the channels through which we can work to present the challenge of Christian vocations to youth, student, and adult groups. We should know the philosophy of Christian vocation—the potential sacredness of all useful work, within which the recruitment program of The Methodist Church is carried on.

We should know and be able to interpret the missionary task of the church at home and abroad, for commitment to Christian service springs essentially from within the local church.

4. *Cultivation:* Here we face one of the weakest links in this work. Every young person who expresses an interest in or makes a commitment to a church-related vocation, should be encouraged and strengthened in his or her decision. One may do this through printed materials.

Bishop Edwin Voigt, chairman of the Interboard Committee on Christian Vocations, summarized the situation in this way: "Our problem is the need for guidance. Young people in sufficient numbers are initially inspired to decide on a church vocation, but through the lack of guidance, they drift away from such a commitment." The first spark of dedication never comes to full flame.

These words, then, outline the program of action in the area of Missionary Personnel.

[1] (Romans 10:14, 15)

GETTING ALONG WITH PEOPLE

by
MRS. ALAN K. LAING

"A PERSON who can handle life is an inspiration." This idea expressed recently by our minister has lodged in my mind and I have asked myself what *is* involved in handling life?

Jesus was one who *handled* life. In his vocation of revealing God the Father to man and reconciling man to the Father, he handled life through his relationships with people. The outcome largely depended upon how he dealt with people. None of us can approach the mastery with which Jesus got along with people, but it can be our bench-mark from which we draw the truths which can help us in our own efforts.

I, as you, am a seeker after these truths to correct and improve in my own life the often clumsy and unsuccessful attempts to get along with people. May I share with you a few insights which have resulted from my experience and which I believe to be true?

The most promising *climate* for getting along with people is created by the warmth of respect and recognition. This is the climate which results from the kind of love which we know as *agape*. It recognizes a person as a child of God and therefore an equal, whether we may actually *like* him or not. It opens doors of communication and acceptance, and transcends the personality traits which sometimes irritate us or attitudes which disturb and offend us. It recognizes that another opinion may be equally or more valid than ours. Prejudice, whether it be personal, class, race, or otherwise, has a hard time surviving in its presence. A feeling of inferiority on our own part in experience, training, education, or ability will tend to disappear. In this climate Jesus lived.

If we are committed to God's will, then the *spirit of Christ* must actively govern every relationship with people. "Nevertheless, not my will but Thine be done," said Jesus.

We are all prone to ups and downs at this point. We exercise this spirit faithfully when relaxed, but forget it completely when we need it most—in anger, controversy, or frustration. When we are in the dumps of self-pity because our feelings have been hurt or snubbed, we don't even *want* to exercise the spirit of Christ. "Nevertheless"—it *is* commitment to the practice of this spirit which will most affect the crucial moments of our lives as they relate to other people: determining our vocation or a new direction of that vocation; choosing a life partner; moments of joy, sorrow, anxiety, illness, or involvement in complex personal problems. It will give us clear minds and cooled emotions in intense and controversial situations enabling us to make evaluations. It will serve us equally well in the daily routine give-and-take with people.

Imagination is an explosive instrument for immeasurable benefit or for destruction—even in human relations. Imagination is one of God's greatest gifts to people. It is the forerunner of all human achievement. But it is like atomic power in its ability to serve or destroy people. Imagination can create a telephone to bring people together or it can condemn a Man to death upon a cross. So in getting along with people every day when our own views, security, or personal integrity *appear to us* to be in question, our imagination thrusts out in self-defense to suspect the other person of insult, dark intent, or even willful harm. We then react accordingly, become vindictive, accusing, cold, break off communication. Maturity in human relations comes when our imagination can be held in check until the truth of the other person's intent is clear. I have known communication to snap needlessly and destructively because imagination had been given rein. So, no doubt, have you.

"And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye." [1] On the other hand, imagination can see in ourselves and in others possibilities to be developed which may even exceed the dream. It can point the way for the realization of the dream. Jesus, in His imagination, saw in the common men whom He chose to become His disciples the potential channels of continuing and transmitting His life and message to all people. "I have chosen you," He said.

Faith in people is the substance of which the kingdom of God is made. Faith is the element in getting along with people that makes a climb to limitless heights possible. Faith in God and faith in people are bound up together. If someone has faith in us, we can

(Continued on page 31)

[1] (Luke 6:41)

department of CHRISTIAN SOCIAL RELATIONS

Information and Action

Dear Friends:

As this letter to you goes to press, the whole world has its eyes on the drama being enacted on Stage U. S. A.! The actors are the President of the United States and the Premier of the Soviet Union. The purpose and theme of the "script" is obviously *Peace on Earth to Men of Good Will.* Christians across the world, especially in our own land, have been called to prayer that our own nation under God may lead the way toward peace.

These conversations are but symbols of new explorations of ways to create a climate of understanding in a troubled world. Christmas, 1959, provides a great opportunity for Christian families to give new emphasis to the practical significance of the birth of the Christ Child for a new world where the dignity and worth of every human being have been brought into focus. The following specific opportunities and concerns bear on our task at this Christmas season and in the months ahead.

1. Commitment Day, always the first Sunday in December, falls this year on December 6. General Conference designated this as one of the special days to be observed by local churches, without an offering. This is an observance in which you may cooperate through your local Church Committee on Christian Social Relations.

The General Board of Temperance states that Commitment Day has become primarily a spiritual observance; a time set aside to give all Methodists an opportunity to consider, carefully and prayerfully, their own Christian commitment as it relates to current social problems. And four problems are labeled crutches: alcohol, gambling, narcotics and pornography. See Page 38 for a check list on the Commitment theme, "How Free Are You?"

2. The nationwide program for peace, sponsored by the National Council of Churches and its member churches, will reach many local churches and communities across the nation in early 1960. Methodist women are urged to give full support to this program both within their local churches and in cooperation with other denominations. Especially helpful resources may be ordered from Literature Headquarters as follows at 20 cents each:

Christian Responsibility on a Changing Planet,

Christian Responsibility Toward Economic Development in Areas of Rapid Social Change, Wolfgang F. Stolper

Theological and Moral Considerations in International Affairs, John Bennett

Can the Cold War Be Ended? D. F. Fleming

Responsibilities in the International Community for Development of New Member States, David Owen

Missions, Service, and International Relations, Alford Carleton

International Institutions and Peaceful Change, Richard Fagley

Economic Development and the Christian Point of View, W. L. Thorp

3. In this issue of THE METHODIST WOMAN some helpful suggestions are described (page 24) for making our Christmas more significant for the family living in a world of rapid social change. You may want to call these sugtions to the attention of the young parents in your church and community.

4. It is not too early to begin special plans for constructive observance of Race Relations Sunday and Brotherhood Week in February, 1960. (Note especially the suggestions on pages 22, 23).

Your special attention is called to the tools and resources listed there. Why not order at once the new color filmstrip on housing entitled "Still They Move," available for $4.00 from the Office of Audio-Visual Materials, Woman's Division, 475 Riverside Drive, New York, 27, New York.

Why not work with your local church Commission on Christian Social Relations and plan for a church-wide distribution in February (possibly on Race Relations Sunday) of the leaflet *Reverberating Echoes?* This leaflet contains a story written by a missionary in the Belgian Congo. It has great importance for our understanding of the issue of race in today's world. It may be secured from Literature Headquarters at 10 cents per single copy.

God grant that Christmas, 1959, may be a new milestone toward the good world we seek through God's guidance and power to build.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

Celebrations that will Endure

ONE trouble with special days and weeks is that, no matter how important we consider them, they tend to become impersonal and their observance takes on a routine character. In many places this is true of Race Relations Sunday and Brotherhood Week, which are celebrated in February. By the time the occasions have passed we are vaguely aware that we have listened to another sermon on race relations, possibly accompanied by an exchange of pulpits or choirs, and have looked at a television program on the subject of brotherhood. These are, of course, very fine and it is important that they be continued, but, unfortunately they do not involve the personal participation of the individual and do not, therefore, reach as far down into his own attitudes as something he had personally done, perhaps at some sacrifice of time and effort.

Charter Implementation

Perhaps a way to inject a more personal element into this year's celebration might be to choose some one thing to implement our own Woman's Division Charter of Racial Policies. (Available at Literature Headquarters—poster form —large size 15 cents, small 3 cents.) Ways in which this can be done will vary in different situations, but probably every community or church can consider certain forward steps to implement the Charter.

A few quotes from the policies expressed in the Charter will indicate some possibilities. "Local Societies and Guilds should give increased emphasis to the working together of all racial groups in study and action that affect the life of the church and community."

"The facilities and opportunities offered by our projects and institutions shall be open to all people without discrimination because of racial or national background. Where law prohibits or custom prevents the immediate achievement of these objectives, workers and local boards are charged with the responsibility of creating a public opinion which may result in changing such laws and customs."

Message of the Conference on Human Relations

Another possibility can be found in the following list from the Message of the Methodist Conference on Human Relations held in Dallas, August 31 to September 4, under the sponsorship of ten boards and agencies of The Methodist Church.

The three general principles of action may hold some suggestion for individual action:

1. Let us examine all our attitudes toward each other in the light of the teachings of Jesus and God's demonstrated love for us.

2. Let us seek to create within our church, as within our families, a climate of love and understanding wherein freedom of expression and study are encouraged, especially in areas of disagreement and tension.

3. Let us endeavor to know each other better across "racial lines" by working together toward the solution of common problems, such as housing, education, employment, health, recreation, and juvenile delinquency.

Among specific suggestions made by the conference message are:

Housing—As a church we should now begin a program of education and action to bring about open occupancy. Restrictive housing on the basis of race violates Christian principles. The freedom to choose a home and neighborhood should not be limited because of a person's race. The right to rent or purchase, however, is not enough. Community acceptance which creates a sense of belonging is in the spirit of Christ.

This subject will have particular appeal for Methodist women who have already shown their concern that a home, the center and symbol of family life, is the one thing which cannot be freely purchased on the open market by those with money to make the purchase. (See November, 1959, THE METHODIST WOMAN for description of housing Consultation and the April, 1959, for a "Guide for a Workshop on Housing." Practical suggestions for making urban renewal a tool for securing proper housing for everyone will also be found in the February, 1959, WORLD OUTLOOK. A new color filmstrip, "Still They Move," which gives a practical view of the problems and ways of working toward a solution, may also be helpful. It can be purchased from the Woman's Division —Office of Visual Aids, 475 Riverside Drive, New York 27, New York, for $4.00)

Education—In harmony with the Christian imperative the highest court in the land has spoken concerning policies in public education. Methodists, as law-abiding citizens, are faced with the challenge and task of creatively meeting these imminent responsibilities. To this end we must establish, cultivate, and maintain lines of communication within the local church and the general community.

This offers many possibilities for dedicated leadership in arranging and planning meetings and in working to create a better community climate. The Woman's Emergency Committee in Little Rock has demonstrated effective courageous leadership toward such an end.

Employment—The right to a fair and equal opportunity for all to earn an adequate livelihood is basic in a Christian democracy. Training in skills, employment, and advance must be based on individual merit without discrimination as to race, nationality, sex or creed—

Here, too, are a number of opportunities. Does your state have a fair employment law? Does this law have enforcement machinery that will make it fully useful? Are the people in your community aware that firms receiving government contracts do so with the stipulation that employment must be open to all on the same basis? Perhaps a study of the pros and cons of an F. E. P. C. law or a study of community employment conditions might be good projects for your church.

The church—The church must continuously scrutinize its own life in the light of the gospel. Rather than reflect imperfect customs, the church should stand continuously ahead of our communities. Under the leadership of active Commissions on Christian Social Relations, local churches need to take more seriously the education of their own members in ways that link serious study and vital worship. We need to discover new meaning for brotherhood in both the membership and organizational structure of the church. While current situations require differing next steps, our goal must be the full acceptance of any Christian into any local church. Methodist institutions and agencies should adopt the same brotherly practices we advocate for other agencies in the community. The freedom of the pulpit is a precious heritage. Both local laymen and denominational leadership need to strengthen and sustain the ministry in its duty to proclaim the Gospel.

Other Possibilities

Possible observances of Race Relations Sunday and Brotherhood Week might include a forum for the discussion of labor practices in the community, words spoken in support of the minister under attack because he feels impelled to speak his conscience in the pulpit, the establishment of a local church Commission on Christian Social Relations, a friendly welcome to a new neighbor of another race, a study of housing needs of minority groups, or an effort to broaden the fellowship in the church. It might be a discussion over a mid-morning cup of coffee of the need to make it possible for a particular institution operated by our church to serve the whole community in which it is located; or a plan for the local church to work with another church in a different jurisdiction, located in the same community on a mission or investigation into how much segregation in the community is determined by law and how much by local custom. The circumstances, the devotion and creativity of those who plan will determine the direction and method followed. Whatever the form, it can be a step toward the creation of a national climate in keeping with the basic beliefs we profess.

Thousands of such contributions could make this February a real testimony to the best that is meant when we talk about our American heritage. If enough Methodists can be inspired with this possibility, our church might salute this Race Relations Sunday in the spirit with which the Conference on Human Relations closed its message.

We believe that God is leading The Methodist Church at this time toward new expressions of brotherhood, and we rejoice in it. To God, through our Lord Jesus Christ we turn in gratitude and hope. In Him we find strength and guidance.

A Gift for the Future

Whether we like it or not, the future of our children is inextricably bound up with that of children in lands whose names we barely know.

These words of the historian, Arnold Toynbee, were intended to awaken members of his audience to the need to prepare our children for life with these new neighbors in a world dwarfed by science and industry. Most parents and educators are aware of this fact in an intellectual fashion, but most of them conduct their affairs as if the fact did not have to be faced.

When Christmas morning dawns millions of unnecessary and unimaginative presents will be found under Christmas trees across the United States, in addition to the essential presents that will be a treasured part of the child's life during the year to come. Often these are given to children who already have too large an assortment of toys and clothes. Unfortunately there will not be many gifts for a richer future under these Christmas trees. Yet something might be packaged and put there as a real contribution to the future of that son or daughter, favorite nephew or promising neighbor child to help prepare the child for the life he must live in this new world. The following possibilities might be explored. Each could contribute toward a skill or an experience useful for future living.

1. *The Gift of Language*—Many schools in the United States are reorganizing their study programs in order to offer languages, often in the early grades. For children not being given this opportunity, a relative or friend might assemble a gift package and enclose with it a promise of some time and interest to help the child as he tries to

learn a foreign language. The kit might include a set of phonograph records designed for teaching a language, together with the promise that the donor would share the hours of study with the child, several story books suitable to the age of the child in the language, and the promise of a visit to a restaurant of the country whose language is being studied or to a foreign-language movie at an appropriate point in the study. Sometimes such a kit might be expanded into a gift for the entire family.

2. *The Gift of Understanding What It Is to Belong to a Minority*—Once this decade has passed, say the experts, white people who are products of what we call "Western Civilization" will seldom find themselves the dominant majority in situations. Only as children learn what it feels like to be in a minority can they learn how to ease the hurts of minorities today and how to live as a member of a possible minority group tomorrow.

One set of parents gave their children a most effective Christmas present—a trip to a city with large and quite isolated foreign sections. The plan included living in a small hotel in the area and eating all meals, attending all amusements within the neighborhood. For the first time the children began to understand what it feels like to be different from anyone else. At the end of the period the nine-year-old said, "I always thought that other people looked strange to me. I never thought I could look strange to anyone else. But weren't we lucky that everybody was so nice to us; I'm not sure that always happens."

This kind of an experience can be given to a child in many ways. It will be a lucky child who can get the feel of being different in the warm security of a family sharing impressions together. In later life he may well count this one of the most valuable presents he has ever received.

3. *The Gift of International Experience*—The United Nations is New York City's greatest tourist attraction; yet it is estimated that at the end of its first twenty-five years many more American citizens will not have seen it than have seen it. A trip to the United Nations would be a gift of great importance for any child. Preparation for the trip might be made by getting a copy of *Making the United Nations a Part of Family Life* (free for postage from the Woman's Division Literature Headquarters). A book about the United Nations, appropriate to the child's age, might accompany a magic little paper which says—"This entitles Jimmy Jones to a trip to the United Nations, complete with a guided tour and opportunity to mail post cards stamped with the United Nations stamps, the selection of a souvenir from the gift shop and lunch in a United Nations restaurant."

The following are a few suggestions of volumes that might enrich the preparation: *You and the United Nations,* Lois Fisher, Children's Press. Chicago. 60 cents (ages 5-10); *A Garden We Planted Together,* Whittlesey House, 330 W. 42nd Street, New York. $2. (ages 3-8); *Let's Go to the United Nations Headquarters,* Joanna Cochrane, G. P. Putnam's Sons, New York. $1.95. A picture book trip to the United Nations (ages 5-9); *Three Promises to You,* Munro Leaf, L. B. Lippincott. Philadelphia, $1. (ages 3-8); *Around the World on a Postage Stamp,* U.N. Bookstore. 25 cents (ages 12-14); *Partners; the U.N. and Youth,* Eleanor Roosevelt and Helen Ferris, Doubleday & Company, New York $3. (ages 9-16); *A Fair World for All,* Dorothy C. Fisher, McGraw Hill Book Company, New York. $2.75 The meaning of the Universal Declaration of Human Rights (ages 9-16).

In order to enhance the value of the trip, it might be worthwhile also to purchase a book dealing with games or stories of U.N. countries. Two of the best available from the U.N. bookshop are: *Fun Around the World,* Frances W. Keene, Seahorse Press, Pelham, N. Y.. $1 in paper; hard cover, $2.95 (ages 9-14), and *Ride With the Sun,* McGraw Hill, New York. $3.50. Folk tales from U.N. countries (8-12).

4. *The Gift of a New Kind of Geography*—Schools are awakening to the fact that new worlds call for new geography. Many are doing a marvelous job in this field. Others are lagging behind, either from lack of insight or because resources for this new type of teaching are not available. In any case it is important that the home be aware of what is being done in this field and that it furnish resources of this type either to enjoy at home or to carry to school. One excellent resource is the book, *Know Your World,* George E. Ross, E. P. Dutton & Co., Inc., New York, $1.50, which contains excellent editorial and pictorial material on all the U.N. countries.

A glance at a bookstore shelf or catalogue will show books on the new countries about which we know little. Travelogue movies can be rented for use with home projectors. One family gave itself an imaginary trip around the world for Christmas. At the beginning of each month a package of books, travel posters, art reproductions, and records from one country arrived to provide evening entertainment and dinner table conversation during the month. The year's "travel ticket" appeared under the Christmas tree taped to a new globe of the world.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

Happy Birthday to the King!

IT'S Christmas time again. Yes, Christmas. What does it mean to you? Does it mean rushing around to do last minute shopping, wrapping gifts, addressing cards and planning your holiday dinner? It is fine to keep all these traditions if we will take time to remember the deeper meaning of Christmas, from which all these traditions grew. When Christ is at the heart of the celebration, Christmas becomes the most joyous season of the year. It is no empty ceremonial which leaves us physically and spiritually worn. It is a season of rejoicing. The birth of Christ is the real reason for remembering the day. Yes, it is the birthday of the King!

Our New Testament speaks of Jesus as the true Light which lightens every man coming into the world. A single candle will symbolize the Light of the World. Also, the gay and colorful lights everywhere at Christmas remind us that Jesus is and has been the Light of the World through the centuries, since that first Christmas so long ago. If our display of colored Christmas lights is only for the purpose of winning a prize, then the lights have no real meaning and become a mockery to the Christmas message.

The first of all Christmas carols was that sung in the heavens by the angels, "Glory, to God in the highest and on earth peace, good will toward men." Christmas is a time of great joy and carols are the layman's most beautiful contribution to this celebration.

The gayly decorated tree is a common Christmas custom for Americans. At Christmas time each year we take into our homes the little fir tree, star-bedecked for the Christ Child, the pine that sheltered the Holy Family on the flight into Egypt, the spruce or the sweet-scented balsam. The Spirit of Christmas is, of course, the important thing, and not the Christmas tree. The evergreen branches should remind us that He gives Life Everlasting; the tree itself reminds us that on this night was born in Bethlehem town a Child, the Christ, the Tree of Life.

Roses are often used to represent the three Wise Men who came to worship the Christ Child. The flowers and garlands we use in our Christmas decorations should remind us that He is the Rose that bloomed "mid winter's snows." There are many legends concerning the Christmas rose. One says that a shepherdess stood weeping at the Manger at Bethlehem because she had no gift for the Christ Child, and that an angel stooped down and brushed away the snow at her feet disclosing some very beautiful roses in full bloom.

Just as the Wise Men brought gifts to the Christ Child, we observe Christmas by giving gifts. To give and to receive gifts is a beautiful Christmas custom. But how meaningless this custom is unless we remember that it grew out of the longing in the human heart to tell others how greatly we have been blessed by the coming of Christ to earth! The coming of Jesus was the greatest gift of all times.

PRAYER: O God of love, we thank thee for Christmas, when hearts are warmed with the spirit of unselfish giving. We thank thee for thy gift of Jesus. Help us to remember that Jesus lives the year around as well as at Christmas. Help us to realize each day that Thou art always giving us gifts. Help us find opportunities each day to live the Christmas spirit of loving service, friendliness, and joy. In the name of Jesus we pray. Amen.

This Christmas Worship Center with pine and balsam branches and pine cones against pure white satin, angel candle figurines and blue candles in brass holders, was arranged by Mrs. A. E. Loberg, Muskegon, Michigan, North Central Jurisdiction Secretary of Spiritual Life.

Raymond J. Smith

To Join or Not to Join

Questions and Answers

1. "It costs too much."

Each member is asked to decide for herself what her gift shall be. She knows best what she can give. There are no dues fixed by the Woman's Division.

2. "I haven't time."

You have twenty-four hours a day. It just depends on what you consider the most important uses of it. Personally, we think there aren't many things so well worth your time as the Woman's Society of Christian Service. You can help to make the Lord Jesus Christ known to all peoples everywhere and give oportunities for spiritual and social betterment in countries overseas and in our own land through active membership. (Ever keep a record for a week of where every hour of your time goes? It's quite revealing.)

3. "I belong to so many organizations, I can't add one more."

This isn't *one more* for any Methodist woman. This is logically the first, the one woman's organization which the Methodist *Discipline* says shall be in every local church. If you read its purpose you will see that it is basic, not supplementary, in your program as a Christian woman.

4. "The hour of meeting conflicts with my ———— Club and I couldn't miss that."

Not regularly, but why not divide your time between the two. Membership includes more than just attending a meeting. There is a three-fold obligation: prayer, service, and an annual contribution.

5. "I always feel that my home should come first. The meetings run beyond the time when the children come from school or I have to start dinner."

We agree. Home life should come first and we do foster Christian homes around the world. Since yours is one of these, it may be a fountainhead for others. Don't you think your husband and children might feel that they were sharing in something of real importance if together you were to work out an arrangement for the times when the family schedule has to be changed a bit?

6. "The members have been together so long and know one another so well, that I can't seem to get acquainted with them. And they are all so much older (or younger) than I."

It helps to remember that everybody was a stranger to us once—even the persons who now are our best friends. Working together will bring about the friendships you desire. As to a difference in age, sharing the message of Christ with a waiting world and securing human rights for people everywhere do not depend on the year when you were born. In the college club, the Grange, or the lodge, doesn't this very range of age constitute one of the greatest values?

7. "I can't see much challenge in belonging to a group in which you just sit, listen, and drink tea. If I belong to an organization I want it to come to grips with life. Then I am ready to work—as a participant, not a spectator."

Sometimes listening is necessary in order to learn more about this wide field of service. But you are right, it must lead to action. Through the Woman's Society you can have direct contact with issues in your own locality. You can help make Christian education possible for the young people in other lands and in our own. You can bring healing through helping to maintain public health services and Christian hospitals. Furthermore, the sense of individual futility which many feel in the face of today's world situation is supplanted by a sense of effectiveness in working through such an organization.

8. "I'm afraid they would ask me to take part in a program and I simply cannot speak or pray aloud in public."

Not everyone needs to participate. But when you become familiar with the work and are acquainted with the group, you will feel you are among friends and will not find it so difficult. If something matters vitally to us, we are likely to forget ourselves.

9. "I couldn't promise to attend regularly so I don't want to start. I never believe in doing anything unless I can do it well."

A splendid standard! Just what the Society aims to instill. Begin right now and do all you can, before anything stops you. Most of us cannot do long-range planning. The time is *now.*

10. "I am practically a shut-in because of health (or family) conditions. So I can't be of any real use."

You can join the Fellowship of Intercession and pray daily for the work around the world and for the women of your local Society who carry the load. You can read THE METHODIST WOMAN and WORLD OUTLOOK and show people who come to see you that breadth of horizon is independent of physical circumstances. You can have such a radiant inner life that everyone with whom you have contact goes away spiritually revitalized. You can demonstrate beyond contradiction that it is possible for "the last woman" in Methodism to be an effective member of this organization with its membership already over one and a half million women.

Reprinted from the leaflet *Oh Yes You Can,* which is now out of print.

THE TIME IS SHORT

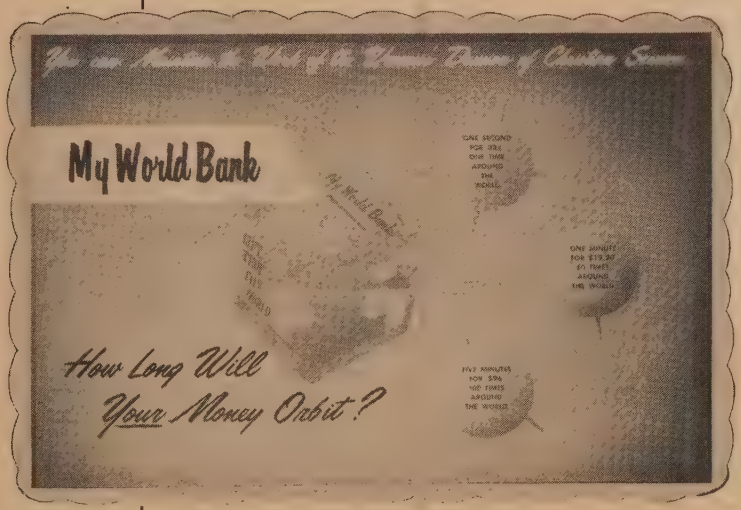
The 1956—1960 Quadrennium ends May 31, 1960

The Call: To every member of every Woman's Society of Christian Service and Wesleyan Service Guild—

1. **To commit herself to the spirit and principles of Christ for the whole world.**
2. **To accept responsibility in the total program of the local church.**
3. **To interpret the place of the educational institutions of the Woman's Division of Christian Service in the world mission of the church.**
4. **To confront the local church with the challenge of recruitment for missionary and deaconess service.**
5. **To create a fellowship without barriers in local church and community.**
6. **To identify herself with peoples of the world.**
7. **To speak and act boldly in Christ's name for justice and peace for all people.**

- The financial goal is $10,000,000 on appropriations by the end of the quadrennium. Income on appropriations for 1958-1959 from conferences was $9,143,065.49.

My World Bank is a quadrennial plan for financial promotion. The offerings from these banks are over and above a woman's pledge. It gives one an opportunity to share with others in fuller measure. The offering may represent gratitude for blessings and privileges received. If 100,000 of us were blessed enough to give $9.60 (a half-minute's support for the work), we would secure nearly $1,000,000 through this means alone.



Use the place mats * to help your members remember the goal. You can maintain the work of the Woman's Division of Christian Service

One second for	$ .32
One minute for	19.20
Five minutes for	96.00

____Will you reach your goals by May 31, 1960?

____Will you remind your members at every meeting between now and May 31 of the responsibility each one has?

____Will you urge your members to give something "extra" this year through My World Bank?

Pause a minute and pray that every woman may have a larger share in the work of the Woman's Division of Christian Service by achieving the seven goals and using My World Bank.

* My World Bank Place Mats are available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 5 cents; 25 for $1.00.

Calendar of Activities

CHILDREN'S WORK: Assist with plans for January missionary study in church school or regular Sunday school and additional sessions.

CHRISTIAN SOCIAL RELATIONS: Cooperate in the church-wide observance of Commitment Sunday. Read and discuss with your committee "Celebrations That Will Endure" (page 22).

LITERATURE AND PUBLICATIONS: See the back page of the November issue for Christmas suggestions. Ask subscribers to notify THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio, when they move.

MISSIONARY EDUCATION: Plan for the study, *Africa.*

PROMOTION: Look ahead to Epiphany, January 6. In the Woman's Society we associate this season with welcoming new members. Use this opportunity to make membership significant to every member of the Society.

Encourage the Committee on Local Church Activities to plan for fellowship activities which will enrich the total church program during the holiday season.

SPIRITUAL LIFE: Use your influence to make Christmas a worshipful season. Make plans for the celebration of Epiphany in January.

STATUS OF WOMEN: Your committee may like to gather information on what women in others parts of the world are doing in church and community. This might be used as enrichment material for monthly program.

STUDENT WORK: Work with pastor in the observance of Student Recognition Day (fourth Sunday). Welcome students home with fellowship tea or brunch. Challenge them with Christian vocations.

SUPPLY WORK: If your Society wants a Christmas party, choose items from your regular Supply Work list, and suggest them for gifts. Collect and send these items to the institutions later in the year.

TREASURER: See that pledges are paid up to date. Plan for a Christmas offering if your Woman's Society has one.

VICE-PRESIDENT: Observe Human Rights Day, December 10. Present in the general meeting the December program, "There's a Hush of Expectation." Suggest to the program chairmen of circles that they may use the December circle program, "A Light for the Nations." (These are in the program book, "There's a Light Upon the Mountains.") Or the circles may use the program suggestions found in THE METHODIST WOMAN, page 36.

WESLEYAN SERVICE GUILD: Make final plans for Guild Month in January. Suggestions: a tea for new members; a joint meeting of Woman's Society and Guild.

YOUTH WORK: Encourage the MYF to observe Human Rights Day, December 10.

IF . . .

(For Woman's Society of Christian Service and Wesleyan Service Guild with apologies to Kipling)

If you can give your means nor seek repayment
And give yourself and never look for praise;

If you can pray for others' food and raiment
Then ask God's guidance for your own full days;
(Except, of course, the kind they call "J. R.")

If your concern's so great you can't forget it
For all your neighbors' needs, both near and far;

If you see pettiness yet are not petty,
Remembering to keep all small things small,
Can suffer cattiness and not be catty,
Determined that you'll stand up straight and tall;
If you can shield the feelings of each member
Yet never wear your own upon your sleeve,
If you can let your love glow like an ember,
Not looking for the blessing you'll receive;

If you can sit through sometimes boring sessions
Until you're numb, yet keep your zeal alive,
Make accurate reports and keep good records,
Yet, not forget the goal for which you strive;
If you can bear with "over-organizing"
And realize it is the only course
Whereby a million consecrated women
Can build of their small talents one great force;

If you can keep the rivalry constructive
Among the several circles and the guilds,
Nor let small jealousies become destructive,
Well knowing that is not the way God builds;
If you can serve God without reservation,
If you can walk as saints of old have trod,
You'll be a blessing to your church and nation,
And—which is more—you'll be a child of God!

BARBARA VANDERPOOL
CHARLDEE DONALDSON
First Methodist Church, Snyder, Texas

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*
MRS. CHESTER B. KNAPP, *Assistant to Secretary*

SUGGESTIONS FOR TEACHING THE STUDY

The Church's Mission in Town and Country

by

BERNICE P. MASTERS

DO you live in "the country"? Did you ever live in "the country"? Do you hope to live "in the country" some day? If your answer is yes to any of these, you belong to a majority group in America. The oldest mission of the Church in America is to town and country folk. The oldest mission, but with new facets and methods, is an important study for 1959-60. The text, *People, Land, and Churches,* by Rockwell C. Smith, is an excellent basis for the study and the *Adult Guide on The Church's Mission in Town and Country,* by Richard G. Belcher, is replete with usable helps, suggestions, and plans for study.

This is not a study of agriculture with its social and economic problems, nor is it a review of occupation and population trends, nor a digest of rural health facilities. All of these are included and become contributing factors. The important reason for the study is to discover the mission of the Church in Town and Country. It includes:

I. INFORMATION

What is meant by "Town and Country"? A population division of less than 10,000. The study book considers 2,500 a more correct figure.

Who lives there? About 34,000,000 people with a variety of occupations—farmers and non-farmers, including miners, fishermen, professional and retired persons, resort employees, foresters, dairymen, commuters.

Problems of town and country dwellers: loneliness, unstable income, dependence on weather, migration to cities, poor housing, inadequate health facilities, dangerous occupations, conflict of standards, tide of materialism and secularism, prejudices in race, class, religion.

Special problems of the separate groups should also be considered!

- **Migrants—no stability in living, low income, poor housing, health facilities, schools**
- **Commuters—transportation, different working hours, double taxes**
- **Professional people—no opportunity nor facilities to specialize**
- **Miners—extreme danger of occupation**
- **Retired people—often disillusioned, failing health, low income**

Interdependence between Rural and Urban:

Rural Contributes:

- **Food—grains, produce, dairy products, meat, seafood, fruit**
- **Fiber—wood, cotton, wool, leather, rayon, synthetics**
- **Fuel—wood, coal, gas, oil**
- **Fun—resorts**
- **Folk—steady stream to city**

Urban contributes:

- **Markets**
- **Machinery**
- **Merchandise—finished products**
- **Music (used here as symbol of culture)**

II. CONCERNS OF THE CHURCH

(*quoted directly from the textbook*)

The work-a-day world of rural Americans is an arena filled with tensions and problems to which the Church needs to bring the understanding and compassionate love of God.

We can think straight and hard as to how our concern may be made effective in economic, social, and political policy. This is one way to be a working Christian today.

Whenever any Christian in town and country by example and precept makes a healthier life possible, he is witnessing to God's revelation of his own purposes as we see them in Jesus.

Only when we have opened our lives to God so that He can bring us an attitude of true brotherhood will we be effective in bringing about participation of all kinds of people in the life of the town and country people.

III. RESPONSIBILITIES OF THE CHURCH

- **Lifting standards by setting examples:**
  - **Economically—salary scales of employees, understanding government aid program**
  - **Socially—Christian brotherhood**
  - **Health Practices—adequate, safe wiring, sanitary facilities, clean kitchens**
  - **Adequate refrigeration in church properties**
- **Being an agent of stability in the area:**
  - **Introducing people to other existing agencies, health, educational, recreational**
- **Interpretation—new ways of living in traditional settings:**
  - **Adequate, well-prepared, well-paid ministers**
  - **Cooperation with other denominations and Councils of Churches**
  - **Complete ministry for all of life**

IV. THE MESSAGE OF THE CHURCH

To proclaim God's judgment on man's pride and power

To offer God's pardon for man's sin

To mediate God's redemptive love

The Church must have the divine word of redemption and hope for town and country people. Once the Son of God spent His earthly life in town and country. Once the light of God shone out from a little town, Nazareth. What shines out of our little towns today?

STUDENT WORK

RUTH M. HARRIS, *Secretary*

STUDENTS REPORT THE NATIONAL SEMINAR

ONE student from each jurisdiction was selected to attend the National Seminar at Bennett College, Greensboro, North Carolina, July 21-31, 1959. The theme was "The Family in a World of Rapid Social Change."

The students appreciated this experience. Student secretaries should ask them to share their impressions with the Woman's Society. Here are some reactions:

• "I've heard of 'good ole Christian fellowship' all my life, but not until this seminar did the meaning and impact of this phrase hit me so hard! As a student representative among adults, I felt rather insignificant at first, but not for long. The all-overpowering love, concern, and regard of others quickly provided a fellowship that engulfed us in one big wave.

Here for ten days, we met as adults and youth—representing not only all parts of our great nation, but also other countries of the world. Some of our most remembered and treasured thoughts will be of those times spent in exploring and sharing with one another in conversations. Through this great fellowship, we experienced revealing insights, new understandings, and a greater concern for others—we learned how to laugh, cry, worship, and play—all together as one great Christian body. In a world of tension and stress, fellowship will lead the way to soothe and smooth all paths to a more harmonious and richer life for all."

• "The Christian religion, along with technological change, is bringing the parts of the world closer together. The worship services were planned by persons from different corners of the world. These services, based largely on illustrations of the effect of the church in a particular area, helped to bring about a better understanding of the people and our responsibility to the church and its development within the United States and throughout the world."

• "Music is perhaps the greatest expression of deep emotion. Through music one can feel the African's desire for freedom, the Korean's hope for growth, the Indian's striving for self-expression and the American's need for self-understanding. In our music sessions the probing to experience joy, suffering, frustration, need, and hope was very meangingful. The music of the National Seminar has helped us understand the emotions of others and ourselves in such a way that we must communicate love for all people—to students all over the United States so that they, too, may feel this concern."

• "During the first week of the seminar, small reactor groups met to discuss their reactions to the speakers. All of us were amazed at the profound interest of the women and their deep Christian concern for the issues set before them. Each person had many chances to express her thoughts which were carefully considered by everyone in the group. Through the discussion of problems ranging from family relationship to the race question, deeper bonds of understanding developed."

• "Out of the general seminar topics came several specific areas of discussion for our interest groups, including 'The Church's Role in a Changing Community,' one of its subjects being 'Changing Family Patterns and Relationships.' We pondered problems of the working mother, sex education, aging people and numerous others. We enjoyed both hearing the problems of others and tossing in our own firsthand experiences. One night a special interest group on the structure of the Woman's Division was held for the benefit of the students and it proved very educational."

• "Putting ideas into action! This task faces each member of the National Seminar. A number of outstanding speakers presented interesting, new, and sometimes even shocking facts through lectures, panels, and discussions. Now we want to share this knowledge in a meaningful way and put it into action. Hearing and meeting per-

Young people attending the National Seminar at Bennett College included the following: Back row, left to right: Jane McKinley, Marilyn Rindt, Ingrid Sandall, Carolyn Olson, Cheryl Blankenship, Joanne Martiny; Front row, Idajeanne Robinson, Linda Carver, Carolyn Thomas, Jan Alguard.

sons who taught, went to school, or lived in other countries replaced our stereotyped ideas of a mass of people with definite personalities. These presentations gave real meaning to other cultures in our thinking, rather than being a mere blur of an imperfect idea.

"As we left the beautiful Bennett campus, each of us determined to grow in searching to find her place and take her responsibility in this world of rapid social change, as we live in our homes, our student groups, churches, communities, and the world. We want to make meaningful the dilemma and opportunity of social change, to find and maintain the vitality of the eternal values, to reach peoples, so they can create and find opportunity for continuing self-government."

A BOOK REVIEW

***Dr. Ida,** by Dorothy Clarke Wilson. Mc-Graw-Hill, 1959. $5.95. 358 pages.**

The unique contribution of Dr. Ida Scudder to medical missions and to the emancipation of women in India is skillfully told in Dorothy Clarke Wilson's *Dr. Ida,* who became a missionary in spite of her determination not to be "another missionary Scudder." (Her grandfather had been the first medical missionary from America to another country.)

India's superstition and ignorance complicated the stigma already facing a woman doctor in the 1890's, but Dr. Ida had courage and a tremendous drive that compelled her to treat hundreds of patients daily, wherever she found them, to expand the services of the small mission until it has become the "greatest medical center in all Asia, supported by forty Protestant denominations in more than ten countries."

When India received independence, the students were rightly proud, since for a half-century "Vellore had been helping to make India's womanhood ready for this day." Behind all these achievements was the tireless inspiration of Ida Scudder, a remarkable woman, sometimes discouraged, always dedicated. "There was so much to do, so little time, a college to build, an endowment to raise and a hundred million women to be provided with nurses and doctors." Why does she do it? Someone asked. "It's her God, living in her heart, that God of love who cares about people," was the reply.

Mrs. Wilson's interest in Dr. Scudder and the desire to write her biography evolved after a trip to India in 1949, under Board of Missions auspices to gather material for a novel. In 1957, she returned to Vellore, gathered much firsthand information for this book, done in the excellent style of her previous books and articles, all on missionary and biblical themes.—*S. E. K.*

* Available from The Methodist Publishing House serving your territory.

MAP SLIDES

When you introduce study programs based on the work of the Woman's Division of Christian Service overseas, have you wished for map slides on which to locate the projects mentioned? To enable Woman's Society and Guild members to visualize the location of overseas projects, a set of six color map slides has been prepared.

Each slide presents a geographic area with locations of work labeled: Africa; Japan; Korea; Latin American Countries, including Mexico, Cuba, and Costa Rica; India, Pakistan, and Nepal; and Southeast Asia.

Sets of map slides are now available from the Office of Visual Education, 13th Floor, 475 Riverside Drive, New York 27, New York. Slides are available only in complete sets of six. Sale price, per set, $2.50.

Getting Along With People

(Continued from page 20)

fall flat and yet get up and start again. It expresses itself through encouragement and appreciation and forgiveness. It allows for mistakes, even grave ones. When Peter asked Jesus, "How oft shall my brother sin against me and I forgive him? Till seven times?" Jesus replied, "I say not unto thee until seven times, but seventy times seven." [2]

Through us God can do more than we ask or think. But we must keep the lines of communication open. This is the prayer channel. "Do greater things than you have through prayer!" "If ye shall ask anything in my name, I will do it." [3] Through faith in God, the other person, ourselves, God can make a whole of us, fit for His presence from all the faulty, bungling, prideful, warped, sick parts. "And he said unto her, 'Daughter, thy faith hath made thee whole.' " [4]

Finally, it may be fatal to go away with the *lines* broken. Be a good linesman; don't leave with the wires down. This takes courage, for it usually has to be done in stormy weather. One thing is sure, there can be no re-establishment of communication until someone does the repairing. I can vividly remember the feeling of isolation in the recent ice storm when the power lines broke, and for three days there was no light nor warmth. Perhaps the lines have broken between you and God, or between you and your brother. If the light and warmth go out of these relationships, you will feel isolated, too. Someone has to do the repairing—why not you? Jesus came to reconcile man to God. He was the Good Linesman and repaired the break with His life. He left the lines open for you and me to use. "Go," He says to us, "and do thou likewise."

[2] (Matthew 18:21-2)
[3] (John 14:13, 14)
[4] (Mark 5:34)

YOUTH WORK

ALLENE MAE FORD, *Secretary*

THE GREATEST "MOTHER HUBBARD" IN HISTORY

"I'm hungry."

"I have no place to sleep tonight because the floods destroyed my home."

"Three of my children died before they were four years old, two others are stunted and sickly. What can be done to save my new baby?"

"My little boy's yaws sores are so bad that he can no longer walk."

"All the children in our school have such serious trachoma infections they are half blind and in danger of complete blindness."

"I've got leprosy and I'm only five—must I live out the rest of my life in a leper colony?"

These are some problems daily piled on the broad shoulders of UNICEF (the United Nations Children's Fund). It has problems of mountainous proportions because it has undertaken the problems of over fifty million children and mothers in more than one hundred countries. These range from comparatively simple ones, such as providing blankets and food for children made homeless by war or natural disaster, to the complicated one of discovering what can be done about the widespread protein deficiency accounting for the disproportionately high death rate of children between the ages of one and four in nearly three-quarters of the countries of the world. Further help must be postponed because of lack of resources in money and personnel. Yet two-thirds of the world's 900,000,000 children are sick and hungry; few have even the crudest health services and millions die yearly when only a little knowledge would save them.

Once one has looked at the tremendous needs existing among the world's children, it is important to see what encouraging progress UNICEF is making to meet a part of this need. Since Africa is a mission study this year, it is interesting to see what UNICEF is doing on that continent.

As of July, 1959, UNICEF was making appropriations for work in forty-four separate countries and territories on the continent of Africa. Madagascar, (shortly to be known as the Malagsy Republic), the Seychelles Islands and Swaziland are to receive aid for the first time during the current year. In addition, there is on the program, a Joint UNICEF-WHO tuberculosis survey which has completed a survey of Basutoland, Swaziland, Tanganyika Uganda, and Kenya and will go on to complete the survey of Eastern and Southeastern Africa, so that decisions about the seriousness of the problem can be made and programs planned.

Problems with which UNICEF is helping in Africa can be grouped under four headings: maternal and child welfare services and training, disease control, nutrition, and emergency aid. Some of these don't sound very exciting on a printed page. If, however, we could visualize the $19,000 worth of soap, field supplies, drugs, and jeeps being landed in Algeria where in many places more than half the population faces the danger of blindness from chronic trachoma infection, it would be more than a statistic. We need to understand that UNICEF's money goes farther because the aided country matches UNICEF dollars two to one. If we could accompany some of these supplies on their way and see a dollar's worth of UNICEF's antibiotics cure three children of trachoma, perhaps statistics would never be so lifeless again.

The spirit of progress and the eagerness for independence that makes itself evident in many of the African countries is thrilling the world. It becomes even more significant to watch the battle being fought in these countries with UNICEF aid to banish the ancient enemy of leprosy so that the children of this generation can develop into the doctors and lawyers and politically conscious students that their countries need instead of spending the rest of their lives in the dreary isolation of leper colonies. In almost all the new republics with fascinating names like Chad, The Republic of Dahomey, Gabon Republic, which make up the new French community, this work is going forward. It is also important in Nigeria, Ghana, the Cameroons and Sierra Leone.

In Sierra Leone, for example, UNICEF is providing drugs, vehicles, teaching and laboratory equipment to assist in the first phase of a mass campaign against leprosy. The plan is to treat 15,000 cases in 1959, and 30,000 in 1960, and to expand the project so that the total control of the estimated 100,000 cases that exist in the territory will be achieved by 1968.

Leprosy and trachoma are, of course, only examples of the disease treated in the programs for Africa. Yaws and marai have been enemies of children on the entire continent and increased contact with the rest of the world has made it necessary to begin mass campaigns to immunize children against the increased hazards of tuberculosis, whooping cough, and polio. UNICEF is working on nutrition, health education, and maternal and child care centers in almost all of the aided countries; has active midwifery training courses in eight and has had to provide disaster relief in four. Probably the greatest "Mother Hubbard" in history, UNICEF, with "so many children she doesn't know what to do," UNICEF is making amazing progress toward insuring that these children will be healthy adults.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

TALKING BOOKS

by

MRS. RUSSELL N. SHROYER

SCENE: ***Library.*** **LIBRARIAN** ***seated behind desk. Four women stand behind facsimile book covers: Luke's Portrait of Christ, The Way in Africa, People, Land and Churches, Contemporary Man and the United Nations.*** **MRS. JOHNSON** ***enters.***

LIBRARIAN: Good morning. What brings you out so early, Mrs. Johnson?

MRS. JOHNSON: I just had to come to the supermarket. So, I thought I would stop by and get some weekend reading.

LIBRARIAN: What type of reading do you want?

MRS. JOHNSON: Poetry, music, and art are my interests.

LIBRARIAN: You will find those books in Section B. (MRS. JOHNSON *walks to Section B and scans the books.*)

LUKE'S PORTRAIT OF CHRIST: Did you say art? Take me home.

MRS. JOHNSON: Am I hearing things? I thought that book said something.

LUKE'S PORTRAIT OF CHRIST: I did. Take me home and read me. I am *Luke's Portrait of Christ.*

MRS. JOHNSON: Something new—a talking book. Luke was a physician. I didn't know he was an artist—especially a portrait painter.

LUKE'S PORTRAIT OF CHRIST: This is not a picture painted in oil on canvas. It is a word portrait of Christ on the mountain, by the seashore, in the temple, in the garden, and finally on the cross.

MRS. JOHNSON: It does sound interesting. I'll take it, but if I fail to find art in it, I will write to this man Laymon and tell him he ruined my weekend. (*Checks out book.*)

GRANDMA (*enters and speaks to* MRS. JOHNSON): Good morning. What are you reading?

MRS. JOHNSON: I came to get something on art. Look what I am taking home!

GRANDMA: I hear that's a fascinating book. You know, once in a while I like a good murder mystery.

PEOPLE, LAND, AND CHURCHES: Lady, did you say murder? I'm just what you need. I'm *People, Land, and Churches.* It's a crime that the city churches know so little about town and country and how dependent the people of the city are on the people of the country for food and clothing. Yes, it's a crime.

GRANDMA: I'll take it. I hope it has plenty of suspense.

CONTEMPORARY MAN AND THE UNITED NATIONS: Lady, how about taking me along also? I am *Contemporary Man and the United Nations.* We need to learn all we can about the work of the United Nations.

GRANDMA: Okay. I'll look it over. (*Grandma checks out books at the desk.*)

LIBRARIAN (*showing another book*): This is the church-wide study, *The Methodist Church and Medical Missions.* Your Commission on Missions will probably be sponsoring a study class on this book. Why not take it also?

GRANDMA: All right. I see Edna coming. Maybe she will take me home.

EDNA (*enters in a rush*): Hello. I was ironing and all at once I had the most horrible thought. Suddenly it occurred to me that I haven't a thing ready to wear this fall. Last year I bought a lot of those sack and trapese dresses, but they just won't do now. In fact, they look a little silly.

GRANDMA (*with a chuckle*): Didn't they always?

EDNA: So, I turned off my iron (I think) and rushed down here to get some fashion magazines to see what we are going to wear.

LIBRARIAN: You will find them in Section A.

THE WAY IN AFRICA: Lady, why don't you forget about what you are going to wear and read about what the well-dressed African woman will be wearing?

EDNA: What?

THE WAY IN AFRICA: I am *The Way in Africa.* The man who wrote me knows all about the problems of the African women for he lived and worked there for twenty-five years.

EDNA: Why should I read about the problems of Africa when we have enough problems right here at home—race problems for one thing.

THE WAY IN AFRICA: Madam, they have race difficulties also. In Southern Africa natives cannot vote, hold office, or own property. How would you cope with that sort of confusion?

EDNA: Who has anymore confusion that we have? Take our City Council and all the silly things they do—raising our water bill, for example.

THE WAY IN AFRICA: Some of the African women walk five miles to get a bucket of muddy water for household use.

EDNA: That's not sanitary. It's a wonder they don't die.

THE WAY IN AFRICA: Lady, they do.

EDNA: Maybe I'd better read that book after all. (*Checks out book.*)

LIBRARIAN: When you have read this you may want to read these on the same subject—*On Good Soil, Church Bells in Many Tongues, Africa Disturbed.* We have a lot of good books on your church reading list. A reading list will be posted here in the library with the available books checked.

GRANDMA (*to* EDNA *on the way out*): There is a man on television who says, "People Are Funny." I think he must mean me. I came in here to get a mystery and I go out with this book on Town and Country something or other.

EDNA: And how about me? I wanted a fashion magazine and I go home with this book on Africa. It sounded so convincing.

GRANDMA: The biggest mystery to me in a talking book. What *will* they think of next.

THE A. D. E. CLUB

by JOYCE JONES

Dr. Louise Branscomb, Chairman of Missionary Education of the Guild standing committee, wrote to missionaries to get information about Guilds, or similar groups, in other countries. A letter from Mrs. Robert L. Schlager, missionary in Argentina, enclosed an interesting description of the work of the A. D. E. Club, of First Methodist Church in Buenos Aires, Argentina, written by the president, Miss Joyce Jones.

THE officers of the club are chosen at the last meeting of the year, in November. We have a president who, generally speaking, organizes the activities, introduces speakers, and presides. The vice-president is in charge of the program, the secretary writes the minutes, mails announcements and puts ads in the paper just before the meetings. This year, for the first time, we have a social secretary to take care of visitors and tell them something about the club. Most of us work and we have found it difficult to get anyone to be responsible for the meals. We have now arranged for two different girls to prepare the meal each month.

The group is a very old one. It has been going for over thirty years and we still have some of the founding members with us. It is not necessary to be a member of The Methodist Church to come to these meetings. Most members hold secretarial posts, and a few are teachers. In the Argentine these are about the only occupations available to English-speaking girls, apart from nursing and air hostesses.

We meet on the first Tuesday of every month, from March to November, in the church hall. We usually have a social meeting also when we visit museums, government house, and exhibitions, after which we either have tea at a member's home or in town. During the summer months we sometimes arrange picnics or visits to the Mercedes Orphanage or other institutions belonging to the church which we try to help.

The programs vary from year to year. Sometimes we have a fixed program, including different occupations for women, religious talks, films, or, as sometimes is the case, visitors from abroad speak to us about their customs, churches, and organizations. Our program for this year is based on different international meals. So far we have had demonstrations of German and Chinese meals. Other years the program has been planned from month to month without any particular sequence.

We have two special meetings every year in the church hall, the Former Members' meeting and the Mothers and Daughters' banquet. During the Mother's Day service, the members of this group give a bouquet to the ideal mother of the year. This is presented at the altar by the president. Another traditional feature is the Christmas party when each member takes a present and hangs it on a tree (if there is one) and hopes she does not get the same one back again.

During the course of our monthly meeting we have a worship service. The girls take turns to prepare a few words or to read from the Bible. The service is closed with a prayer.

The prime object of the club is to raise money to help those groups of our church less fortunate than ourselves, for instance the Mercedes Orphange, the Old People's Home or the British Hospital. Members pay a small fee every year. They also pay for their dinner, however, not to make money, but to cover expenses. During the year plays are produced by various amateur groups in Buenos Aires. We usually have one of these plays at the church hall and charge an entrance fee. We also raise money in other ways.

Acceptance

by

FLORENCE LIVINGSTON

CHRISTMAS is a season of gifts. It represents the ultimate in giving—God's gift to the world of His only Son, prompted by His love and concern for each of His children. His giving proves His love, but many have not completely accepted this gift.

God loves each individual. We believe in a personal salvation. Methodism, with the rest of Christianity, is a religion of *love*. Complete acceptance of that love means joy eternal. Do we believe we can order our lives without God's loving help?

The Year of Our Lord, 1960! If we would truly make this the year of our Lord we must live life as Jesus Christ whom we worship lived it—in love, in service, in His knowledge of what is right and wrong. As we accept His love and attempt to do what is pleasing to Him, as we pattern our lives after His, we find it much easier to make a decision or a right choice in any situation, giving us direction. He gives us the answer to "Whom shall I love?"

For as we are the recipients of God's love, as we know the joy of possession of the greatest gift of all, we know we cannot keep it to ourselves, for complete joy comes through sharing. It follows that as we completely accept the gift of God's love, Jesus Christ, we, too, must love. "We love, because He first loved us." [1]

Some things can be measured, can be weighed. A schoolroom's size can be recorded by the use of a tape measure. The education received there cannot. Nor can it be weighed. A church building has dimensions, but the inspiration of its services is limitless. God's love is like that, measureless, boundless, universal. Everything that Jesus did speaks to us of that love. Can we love like that? Love that asks no return! Love that knows no barriers of class or color, country or clime! Love that does not count the cost!

We have the happy and holy privilege of God's love here and now. But there must be complete acceptance. Someone has said there is a boomerang effect of loving, for the love you give comes back multiplied and blessed. If we walk in fellowship with Jesus Christ, accepting His love and loving as He loved, we walk in the wonderful radiance of God. But even though we do not accept God's gift of love, that love remains the supreme law of life, for God reigns in love and wisdom and power.

There are many kinds of love: love for families, friends, loving tenderness for a child, love of our homes and pets, love of nature. But God does not possess or give a "kind" of love. God *is* love. Is our acceptance complete so that through His guidance we may grow in spiritual wisdom and in the desire to serve Him and man, to make 1960 the Year of Our Lord?

The promises of God are manifold as He seeks us in His love.

"I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not I that found, O Savior true,
No, I was found of Thee.

"I find, I walk, I love, but oh, the whole
Of love is but my answer, Lord to Thee!
For Thou wert long beforehand with my soul;
Always Thou lovedst me."*

Lewis Maclachlan says: "the sorry plight of the world (is) evidence of God's law that nothing will work in His world but love, and disobedience to His law is always disastrous."**

The completeness of His holy love is ours now. The acceptance of its eternal joys lies within ourselves. Is the whole of our love His? If so, we shall completely surrender our hearts, our minds, our wills to His. We shall ask no greater joy.

[1] (1 John 4:19 R.S.V.)
* No. 316, *The Methodist Hymnal.*
** *The Teaching of Jesus on Prayer*, page 94.

Be Still

by BERTHA COLLINS GATTEN

The Voice of Authority spoke:
"Be still,
And know that I am God."

One who heard replied:
"I love stillness, Lord;
Still waters;
Quiet of early morning;
Silent woodlands;
Serene blue skies.

"But how can I be still, Lord,
Amid the noise and busyness
Of daily living?
Insistent duties call,
And interruptions vex my soul."

Again the Voice:
"Be still;
And know that I am God.
I am your God!
Be still and comprehend this truth.
Make room within your soul
Where I may dwell;
Dwell deep within My love;
Then go to meet the day
In quietness and confidence.
Be still,
And know that I am God."

COLUMBUS, OHIO

CIRCLES *Worship and Program Suggestions*

EPIPHANY

by

MAUDE WHITE HARDIE

CALL TO WORSHIP:

"Worship the Lord in the beauty of holiness,
Bow down before Him, His glory proclaim;
Gold of obedience, and incense of lowliness,
Kneel and adore Him,—the Lord is His name." [1]

INTRODUCTION: Epiphany is the day in the Christian Year which commemorates the coming of the Wise Men from the East to pay homage to the newborn King. It is a fixed date in the calendar—January 6—popularly designated "Twelfth Day" because it comes twelve days after Christmas. The word "Epiphany" means "a manifestation."

The Magi were a priestly class who dealt with astronomy and other "mysteries." They were the scientists of their day. The gifts which they brought to Bethlehem—gold, frankincense, and myrrh—were symbolic gifts to offer royalty. The names, Gaspar, Melchior, and Balthasar, are traditional only, and do not appear in the Gospel reference. Religious literature and hymnology are rich in legend and poetry based on this beautiful story. We shall hear some of it today.

SCRIPTURE: Matthew 2:1-11

MUSIC: Hymn No. 102, "We Three Kings of Orient Are"

READING: "We Three Kings of Orient Are" (See *Christ and the Fine Arts*, by Cynthia Pearl Maus, page 93. End with the words "who knew not the will and spirit of His heavenly Father.")

PRAYER: O God, teach us to walk in thy light. Let us see thy guiding star before us and follow it until we can let Jesus Christ be born anew in our hearts. Let us not be like busy inns that have no room for thee but let us be homes of prayer and praise, ready to welcome thee. Amen.

Leader: One of the loveliest Epiphany hymns is "Brightest and Best," No. 119. Other Epiphany hymns in *The Methodist Hymnal* are:

No. 90, "As With Gladness"

No. 113, "We Would See Jesus," verse 1

No. 87, "Angels From the Realms of Glory," verse 3

HYMN: *(Read or sing one or more of the above hymns.)*

Leader: Another hymn fitting at Epiphany is "Watchman, Tell Us of the Night." As we listen to it, let us try to picture the scene—the Traveler and the Watchman as they speak to one another.

HYMN No. 485: "Watchman, Tell Us of the Night" (*Two women may speak or sing the lines antiphonally—one answering the other.*)

PERIOD OF MEDITATION (*The group may relax in a mood of meditation while someone reverently reads.*)

READINGS: *Wise Men Seeking Jesus* [2]

"Wise men seeking Jesus
Traveled from afar,
Guided on their journey
By a beauteous star.
But if we desire Him,
He is close at hand;
For our native country
Is our Holy Land."

Who Are the Wise Men? [3]

"Who were the Wise Men in the long ago?
Not Herod, fearful lest he lose his throne;
Not Pharisees too proud to claim their own;
Not priests and scribes whose province was to know;
Not money-changers running to and fro;
But these who traveled, weary and alone,
With dauntless faith, because before them shone
The Star that led them to a manger low.

"Who are the Wise Men now, when all is told?
Not men of science; not the great and strong;
Not those who wear a kingly diadem;
Not those whose eager hands pile high the gold;
But those amid the tumult and the throng
Who follow still the Star of Bethlehem."

A Christmas Prayer [4]

"We open here our treasures and our gifts;
And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul.
But, Thou, O God, dost know the gift is love,
Our pledge of peace, our promise of good will.
Accept the gift and all the life we bring."

SOFT MUSIC (*piano or recording*, Hymn No. 96): "O Come All Ye Faithful"

[1] John S. B. Monsell in *The New Church Hymnal* (New York: Fleming H. Revell Co.), No. 27.

[2] James East, *Masterpieces of Religious Verse* (New York: Harper & Brothers), No. 472. Permission requested.

[3] B. Y. Williams, *Ibid.*, No. 480. Permission requested.

[4] Herbert H. Hines, *Ibid.*, No. 512. Permission requested.

QUIZ

1. U.S.-2's. What? Where? Why?
2. State church-school populations of Armed Forces' chapels.
3. "True test of success." What?
4. Missionary Personnel C's?
5. Novel Christmas suggestions.
6. Define Epiphany.
7. Read "good news" daily. Where?
8. Identify Dr. Ida Scudder.
9. Name several missionary nurses.
10. $1,702,508.27. Explain.

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

Good News

THE good news of the birth of Jesus fills our hearts with rejoicing this Christmas season. Not only at Christmas but all the year we have the opportunity to "publish glad tidings, tidings of peace." Luke 2:10 reminds us of the angel's song, "Be not afraid, for behold, I bring you good news of a great joy."

In these days of spectacular and gruesome headlines in our newspapers, it is wonderful to broadcast good news through the pages of our two missionary magazines, as well as the other excellent literature published by the Literature Headquarters of the Woman's Division.

The editors of our two magazines and all other literature labor long and conscientiously to report through missionary stories the good news of the fulfillment of our Lord's command, "go ye therefore and teach all nations," and through methods for the successful telling of this good news.

A poster, approximately 16 by 10½ inches, has been sent to each local Secretary of Literature and Publications (28,000). Has yours been displayed in a prominent place in your church, to help bring the message to your members? A cut of this poster appears on page 39. Additional copies of this poster are available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Free upon request. Give a combination subscription to a friend for Christmas.

Attention is called to the back cover of the November issue of THE METHODIST WOMAN and its list of available Christmas gifts.

Especially do we wish to stress the *Prayer Calendar,* which is now the calendar of the total Board of Missions. Listed in its pages are the names of missionaries and deaconesses of the Division of World Missions, the Division of National Missions, and the Woman's Division of Christian Service. Each day work projects and names of missionaries whose birthday is observed are lifted up. Appropriate pictures, maps, and prayers, as well as names and addresses of active missionaries and deaconesses make this an inimitable Christmas gift.

It may be used by Commissions on Missions, Woman's Societies of Christian Service, church-school classes—for devotions in circles and study classes, but most important, for daily family devotions. Best use is assured by ordering at once before the stock is exhausted. A wonderful Christmas gift—60 cents each; three for $1.50. Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

ATTENTION ALL SUBSCRIBERS

In order to facilitate earlier delivery each month, it is necessary to change the closing date for receiving subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. We will appreciate your cooperation in this matter.

This will be effective *February 15, 1960*—the deadline for receiving subscriptions to begin with the April issue.

THE METHODIST WOMAN and WORLD OUTLOOK

SCHEDULE TO OBTAIN DESIRED ISSUE

Closing Date:

Fifteenth day of the month

Orders Received in Offices by:	*Will Receive Following Issue:*
NOVEMBER 15	JANUARY
DECEMBER 15	FEBRUARY
JANUARY 15	MARCH
FEBRUARY 15	APRIL
MARCH 15	MAY
APRIL 15	JUNE
MAY 15	JULY
JUNE 15	AUGUST
JULY 15	SEPTEMBER
AUGUST 15	OCTOBER
SEPTEMBER 15	NOVEMBER
OCTOBER 15	DECEMBER

HONOR ROLL

Churches securing five or more new combination subscriptions during the April, 1959, drive.

(Continued from November issue)

Wisconsin

FIRST METHODIST CHURCH, Beloit; Mrs. Ervin C. Lund
FIRST METHODIST CHURCH, Madison; Mrs. Richard James
FIRST METHODIST CHURCH, West Allis; Mrs. Donald Nelson
GRACE METHODIST CHURCH, Milwaukee; Mrs. Barbara Rankin
FIRST METHODIST CHURCH, Oconomowoc; Mrs. G. Bouchard
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HONOR ROLL

LATE RETURNS

Arizona

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There is great need for competent and consecrated office personnel in the Board of Missions.

NEEDED: Secretaries, Bookkeepers, File Clerks, Typists, Stenographers.

Write to the Personnel Office for information:

Mrs. Marion Webster
Room 1476
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Attention!

Re: Distributing Office, New York Effective November 1, 1959

All mail orders **for literature formerly handled by the Distributing Office at 150 Fifth Avenue in New York City, should be directed to Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, where we will be most happy to serve you. This change is necessary because the new location of the Board of Missions has no provision for the sending of mail orders for literature.**

If you are in New York and wish to secure material for your Woman's Society of Christian Service, you may visit the new literature office of the Board of Missions on the thirteenth floor of the Interchurch Center, 475 Riverside Drive. There you will find available all the free and paid literature bearing the imprint of the Woman's Division of Christian Service and all the study books formerly handled by the Distributing Office.

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THE METHODIST CHURCH, Macon; Mrs. Dick Miller
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As a witness of my concern for all persons and my desire to lead a free and abundant Christian life I will

—refrain from gambling in all forms, including lotteries and bingo
—work for better laws and law enforcement to control gambling in my community and state
—study drinking problems and the sickness of alcoholism
—make a personal decision not to drink
—study the problem of narcotic addiction and find out what is being done locally to help addicts
—support state and local authorities in their efforts to control the distribution of narcotics and other "escape" drugs
—keep my life free from sex-centered literature and films
—help carry out a campaign to remove salacious literature from local newsstands

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Board of Missions WOMAN'S DIVISION OF CHRISTIAN SERVICE The Methodist Church

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD
Mrs. Ann Curphey Brown,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.C.	Paid on Pledge 1959-1960	Total Pledged 1959-1960	Youth	Children	Total on Appropriations 1959-1960
Central:							
[illegible] Alabama	$ 114 00	$ 25 00	$ 139 00	$ 1,600 00	$ 8.00		$ 147.00
[illegible] West	475 00	46 60	521 60	2,000 00	136.50	$ 42.50	700.60
Delaware	2,325 00	50 00	2,375 00	12,000.00			2,375.00
East Tennessee				1,350 00			
Florida	25 00		25 00	1,650 00			25.00
Georgia	70 00	10 00	80 00	7,000 00	16 50		96 50
Kentucky	3,150 00	1,050 00	4,200 00	12,500 00	35.00	35.00	4,270.00
Louisiana	284 25	33 00	317 25	4,800 00			317.25
Mississippi				5,365 00			
North Carolina	155 56	39 41	194 97	2,800 00	63.16	22.25	280.38
South Carolina	1,036 25		1,036 25	5,200 00			1,036.25
Southwest	113 50		113 50	1,750 00	22.53		136.03
Tennessee	175 00	8 00	183 00	3,300 00	23.00		206.00
Texas	782 50	75.00	857 50	3,300 00	165.00	19.50	1,042.00
Upper Mississippi	55 00		55 00	1,200 00	53.40		108 40
Washington	945 54	249.13	1,194 67	11,700 00	175.67	31.00	1,401.34
West Texas	229 66		229 66	2,600.00	29.00	7.50	266.16
Central Jurisdiction	76 10		76 10				76.10
Total	10,012.36	1,586.14	11,598.50	80,115.00	727.76	157.75	12,484.01
North Central:							
[illegible]	12,102 00	556 89	12,658 89	176,300 00	61.62	63.89	12,784.40
Central Illinois	43,019 23	1,373 75	44,392 98	193,154 00	3,369.11	337.91	48,100 00
Indiana	18,413 32	926 41	19,741 73	125,500 00	1,905 50	184.00	21,831 23
Michigan	10,238 80	299 95	10,538 75	110,000 00	2,098 87	159.45	12,797 07
Minnesota	7,086 86	168 26	7,255 12	105,000 00	2,181 00	367.00	9,803.12
North Dakota	1,624 00		1,624 00	26,500 00	419 00	48.00	2,091.00
Northern Indiana	12,182 69	478 14	12,660 83	150,000 00	2,199.50	322 00	15,182 33
Northern Iowa	8,039 79	55 00	8,094 79	177,750 00	3,906 37	243 69	12,244.85
Northern Texas	24,324 70	466 73	24,791 43	260,000 00	3,691 63	366.62	28,849.68
Northwest Indiana	4,806 51	524 81	5,331 32	86,000 00	1,807 75	65 83	7,204 90
Ohio	29,279 62	1,662 93	30,342 55	354,700 00	9,839 62	933.36	41,115 53
Rock River	12,362 62	229 54	12,592 16	232,678 00			12,592 16
South Dakota	4,573 50		4,573 50	41,900 00	1,669 29		6,242 79
South Iowa	16,409 03	916 72	17,325 75	140,000 00	4,597.21	189.70	22,112.66
Southern Illinois	13,811 27	1,938 21	15,749 48	67,500 00	837 75	121 65	16,708 88
West Wisconsin	7,317 20	218 01	7,295 21	46,750 00	1,849 70	49.83	9,134.74
Wisconsin	6,489 64	277 00	6,766 64	66,800.00	710.93		7,477.57
North Central Jurisdiction							
Total	232,182 78	9,492.35	241,675 13	2,360,532 00	41,144.85	3,452.93	286,272.91
Northeastern:							
Baltimore	16,312 88	511 50	16,824 38	136,000 00	2,442 82	68.44	19,335.64
Central New York	5,737 54	93 84	5,829 38	56,000 00	935 00	8.00	6,772.38
Central Pennsylvania	5,993 60	192 45	6,186 05	60,000 00	1,444 44	169.22	7,799.71
Erie	10,130 86	80 00	10,210 86	92,000 00	180 82	69.13	10,460 81
Genesee	3,949 90	315 00	4,234 90	74,000 00	1,457 50	60.00	5,752 40
Maine	1,239 08		1,239 08	10,500 00	172.07		1,411.15
New England	4,370 97		4,370 97	40,000 00	1,837 22		6,208.19
New England Southern	2,669 84		2,669 84	27,000 00	284 75	2 50	2,957 09
New Hampshire	691 93	20 00	711 93	8,700 00	100.57	25 00	837 50
New Jersey	7,878 19	135 50	8,014 69	63,000 00	1,085.57	116 73	9,216.99
New York	5,233 43	641 15	5,874 98	44,500 00			5,874.98
New York East	11,838 91	728 65	12,167 56	61,500 00	1,850.13	49 77	14,067.46
Newark	10,992 92	303 90	11,296 22	83,400 00	1,406 51	14 00	12,716.73
Northern New York	2,449 26	18 80	2,668 06	31 750 00	480 10	12.00	2,560 16
Peninsula	9,913 22	49 70	9,962 92	51,000 00	1,534 50	77 02	11,574.44
Philadelphia	12,210 21	578 05	12,788 26	112,000 00	410 83	82 71	13,281.80
Pittsburgh	19,766 13	333 45	20,093 58	111,600 00	724 25	306.48	21,124 31
Puerto Rico Provisional				100 00			
Troy	10,157 29	122 50	10,279 79	60,000 00	605 42		10,885 21
West Virginia	27,955 13	1,939 64	28,994 77	140,000 00	2,720 12	231 16	31,946 05
Wyoming	9,853 07		9,853 07	57,500 00			9,853 07
Northeastern Jurisdiction							
Total	177,304 16	5,867 13	183,671 29	1,320,550.00	19,672.62	1,292 16	204,636 07
South Central:							
Central Kansas	18,795.36	1,510.85	20,306.21	181,000 00	2,308 66	192.11	22,806 98
Central Texas	19,885.75	4,410.52	24,296.27	96,000.00	1,348 31	134.81	25,779 39
Indian Mission	325.77		325.77	1,450.00	9.00		334 77
Kansas	7,639.95	962.35	8,602.30	103,600.00	745 00	183 00	9,530 30
Little Rock	15,106.68	2,919.30	18,025.98	79,500.00	1,227 93	54 52	19,308 43

FIRST THREE MONTHS 1959—1960

OF MISSIONS—THE METHODIST CHURCH
Treasurer

DIVISION OF TOTAL RECEIPTS

Total to Appropriations 1959-1960	Appropriations: General	Appropriations: Conference Work	Week of Prayer (including W.S.C.	Cash for Supply Work	Supplementary Gifts	Conservation of $1 Per Member	Bequests	Total Receipts
$	$			$				$
						$		

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Mrs. Ann Curphey Brown,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1959-1960	Total Pledged 1959-1960	Youth	Children	Total on Appropriations 1959-1960
South Central (Continued):							
Louisiana	$ 16,219.51	$ 2,413.98	$ 18,633.49	$ 106,975.00	$ 1,221.98	$ 28.92	$ 19,884.39
Missouri	8,773.28	826.80	9,600.08	52,000.00	640.45	55.05	10,295.58
Nebraska	11,195.63	536.36	11,731.99	184,800.00	1,366.66	193.29	13,291.94
New Mexico	6,547.00	950.00	7,497.00	29,000.00	361.24	21.57	7,879.81
North Arkansas	11,365.73	3,364.27	14,730.00	58,700.00	974.89	24.66	15,729.55
North Texas	19,677.17	3,753.56	23,430.73	122,768.00	2,022.67	26.63	25,480.03
Northwest Texas	14,721.05	2,725.50	17,446.55	80,000.00	3,418.25	71.12	20,935.92
Oklahoma	31,371.98	4,913.71	36,285.69	179,485.00	2,500.00		38,785.69
Rio Grande	146.86	12.50	159.36	1,500.00	41.25	5.61	206.22
St. Louis	17,891.79	2,388.45	20,280.24	87,500.00	572.48	33.07	20,885.79
Southwest Missouri	10,143.92	1,717.24	11,861.16	90,400.00	1,084.10	127.74	13,073.00
Southwest Texas	22,717.77	3,793.55	26,511.32	122,000.00	1,312.29	578.59	28,402.20
Texas	36,525.92	5,904.07	42,429.99	182,000.00	4,548.70	310.24	47,288.93
South Central Jurisdiction	408.50	15.00	423.50				423.50
Total	269,459.62	43,118.01	312,577.63	1,758,678.00	25,703.86	2,040.93	340,322.42
Southeastern:							
Alabama-West Florida	16,190.16	2,923.19	19,113.35	95,000.00	453.50	59.65	19,626.50
Cuba Mission				500.00			
Florida	38,262.18	4,547.23	42,809.41	170,000.00	3,956.31	166.54	46,932.26
Holston	27,605.43	5,009.43	32,614.86	143,500.00	4,267.05	167.90	37,049.81
Kentucky	8,037.24	2,343.37	10,380.61	80,000.00	1,192.99	119.95	11,693.55
Louisville	14,657.00	1,839.09	16,496.09	73,200.00	1,648.44	90.64	18,235.17
Memphis	17,504.45	4,374.92	21,879.37	93,150.00	1,028.81	115.75	23,023.93
Mississippi	13,570.13	3,095.63	16,665.76	80,000.00	468.31	36.10	17,170.17
North Alabama	20,378.14	4,552.49	24,930.63	110,000.00	2,656.16	120.69	27,707.48
North Carolina	12,590.06	2,417.39	15,007.45	140,150.00	2,644.70	15.46	17,667.61
North Georgia	35,030.00	8,300.00	43,330.00	185,000.00	2,809.22	288.55	46,427.77
North Mississippi	11,176.59	2,055.97	13,232.56	62,200.00	1,749.77	19.76	15,002.09
South Carolina	33,063.36	4,392.45	37,455.81	160,000.00	2,111.86	357.78	39,925.45
South Georgia	31,457.67	4,048.51	35,506.18	143,000.00	1,563.79	60.96	37,130.93
Tennessee	19,653.44	3,888.55	23,541.99	107,000.00	2,833.25	199.67	26,574.91
Virginia	48,558.61	4,275.00	52,833.61	240,000.00	6,082.67	444.32	59,360.60
Western North Carolina	33,522.95	6,343.01	39,865.96	165,000.00	922.63	94.17	40,882.76
Southeastern Jurisdiction							
Total	381,257.41	64,406.23	445,663.64	2,047,700.00	36,389.46	2,357.89	484,410.99
Western:							
Alaska Mission	494.25		494.25	2,012.00	25.50		519.75
California-Nevada	24,751.59	2,814.38	27,565.97	115,100.00	1,506.04	91.04	29,163.05
Hawaii Mission	600.00	25.00	625.00	2,200.00	124.94		749.94
Idaho	1,342.83	31.87	1,374.70	17,195.00	495.00	9.91	1,879.61
Montana	1,810.99		1,810.99	21,000.00	698.34		2,509.33
Oregon	8,312.27	617.02	8,929.29	55,350.00	2,058.80	7.50	10,995.59
Pacific Japanese Provisional	250.00		250.00	1,250.00			250.00
Pacific Northwest	11,485.34	841.64	12,326.98	80,500.00	1,068.63	67.93	13,463.54
Rocky Mountain	10,384.51	817.79	11,202.30	67,000.00	1,553.36	87.62	12,843.28
Southern California-Arizona	42,536.54	3,057.22	45,593.76	265,000.00	4,945.56	67.49	50,606.81
Western Jurisdiction	114.54		114.54				114.54
Total	102,082.86	8,204.92	110,287.78	626,607.00	12,476.17	331.49	123,095.44
Total from Conferences	1,172,799.19	132,674.78	1,305,473.97	8,194,182.00	136,114.72	9,633.15	1,451,221.84
Other Income for Appropriations:							
Deaconess Pension Fund							15,058.76
Enrolled Home Missionary Pension Fund							
Interest Income Allocated from Permanent and Restricted Funds							
Miscellaneous Gifts for Appropriations							5,701.46
							20,760.22
Grand Total	$1,172,799.19	$132,674.78	$1,305,473.97	$8,194,182.00	$136,114.72	$9,633.15	$1,471,982.06

FIRST THREE MONTHS 1959—1960

OF MISSIONS—THE METHODIST CHURCH

Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1958-1959	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 18,322.23	$ 19,884.39		$ 22.10	$ 3,388.97	$ 30.00			$ 23,325.46
9,554.03	10,295.58			1,439.90	744.16	$ 30.46		12,510.10
10,028.50	10,181.96	$ 3,109.98	9.03	1,085.11	281.11			14,667.19
5,901.15	7,879.81			2,242.57	40.00			10,162.38
14,625.00	15,729.55			2,267.09	50.00			18,046.64
27,347.30	25,480.03			2,333.15	621.27			28,434.45
20,267.88	20,935.92			2,141.07	1,093.11			24,170.10
38,025.88	38,785.69		20.00	4,832.24	3,227.14	78.60		46,943.67
204.30	206.22			10.00				216.22
20,664.14	20,885.79			2,731.26		36.75		23,653.80
12,548.52	13,073.00			1,221.29	153.65			14,447.94
28,208.24	28,402.20			3,176.87	201.13	46.72		31,826.92
42,716.43	47,288.93		5.00	5,002.59	161.00	65.38		52,522.90
5.00	423.50							423.50
316,976.36	336,924.95	3,397.47	153.00	37,914.05	7,673.57	324.37		386,387.41
19,851.10	19,626 50			1,300 44	53.00			20,979.94
311 77								
45,144 55	46,932 26			4,862 51	5,325 62	300.00		57,420 39
35,327 78	37,049 81		85 55	2,791 07	3,252 12			43,178 55
13,169 21	11,693 55		6 00	1,196.03	239.55			13,135 13
16,227.95	18,235 17			1,073.11	2,175.00			21,483 28
22,654 65	23,023 93		22 00	2,191 95	1,324 79			26,562.67
19,137.54	17,170 17		6.10	1,071 30				18,247.57
24,939 06	27,707 48		16 41	3,203 54	1,005.00			31,932 43
17,128 80	17,667.61			4,132 94	15,310.00			37,110.55
45,688 38	46,427 77		5 00	4,653 99	3,379 70	80.00		54,546 46
13,279 01	15,002 09			964 19	99 50			16,065 78
37,203 29	39,550 45	375.00	57 24	3,335 89	916.88	77.32		44,312 78
32,517 23	37,130.93		11 80	2,645 03	1,150 00			40,937.76
24,976 92	21,574 93	4,999 98	230.13	1,672 78	31 00			28,508.82
54,183 16	58,360 60	1,000 00	45 22	4,848 37	10,200.00			74,454.19
42,106 55	40,882 76		32 06	11,761 96	510.00			53,186.78
15 00								
463,861.95	478,036.01	6,374.98	517.51	51,705.10	44,972.16	457.32		582,063.08
586 62	519 75			20 00				539 75
26,048.26	28,213.05	950.00	23.62	1,645.91	628.48			31,461.06
	749.94			45.75				795.69
3,140.25	1,879.61			341.90	20.00			2,241.51
3,964 55	2,509 33							2,509 33
9,915.55	9,620.59	1,375.00	11.95	810.93	40.83	31.77		11,891.07
386 01	250 00							250.00
13,016.44	13,263.54	200.00		512.76	593.00			14,569.30
10,397.88	12,293.29	549.99		233.50	512.68			13,589.46
46,922.03	49,031.81	1,575.00	16.18	3,775.75	22,166.59	119.21		76,684.54
	114 54							114.54
114,377.59	118,445.45	4,649.99	51.75	7,386.50	23,961.58	150.98		154,646.25
1,382,237.07	1,372,396.51	78,825.33	1,408.27	128,309.75	99,680.71	1,127.48		1,681,748.05
17,147.67	15,058.76							15,058.76
296.33								
3,732.54	4,701.46							5,701.46
21,176.54	20,760.22							20,760.22
$1,403,413.61	$1,393,156.73	$78,825.33	$1,408.27	$128,309.75	$99,680.71	$1,127.48		$1,702,508.27

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"Service Singers," First Methodist Church, Eugene, Oregon	Apr.	3
Shehirlian, Rosita	J-A	15
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Subhan, Bishop John A.	Feb.	18
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Wu, Me Chee	Feb.	6
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In Memoriam

Mrs. Maude White Hardie died on October 11, 1959, in the Methodist Hospital, Brooklyn, New York, after a short illness. After her retirement from the staff of the Section of Education and Cultivation in January, 1958, Mrs. Hardie continued to work on a part-time basis in the office of the Editor of Literature. She was responsible for many of the Circle programs appearing in THE METHODIST WOMAN in recent months.

A gracious Christian personality, Mrs. Hardie was known throughout Methodism for her inspirational poetry and worship programs. She had served as Secretary of Spiritual Life for the Northeastern Jurisdiction Woman's Society of Christian Service and was several times a delegate to General and Jurisdictional Conferences. Before Unification, Mrs. Hardie was active as home base secretary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Both she and her husband, the late Charles H. Hardie, were prominent for many years in Janes Methodist Church, Brooklyn. Mrs. Hardie held degrees from Wellesley College, Columbia University, and Union Theological Seminary. Before her marriage, she had taught in high schools of the New York school system.

Miss Esther Anderson, sister of Miss Mary Anderson, for many years a missionary of The Methodist Church in North Africa, died after a long illness on August 26 in Algiers. Word of her death was sent by her sister, now retired, who lives in Algiers.

Miss Esther M. Boggs, a retired deaconess, passed away at her home in Greenville, South Carolina, on September 28, 1959. She was born in Liberty, South Carolina, March 29, 1891.

Miss Boggs was consecrated a deaconess in 1924 by the late Bishop W. B. Beauchamp at the meeting of the Woman's Missionary Council in Tampa, Florida, in 1924. She received her education at a business college in Greenville and at Scarritt Bible and Training School when it was located in Kansas City, Missouri. She was appointed as a deaconess to Brevard Institute, Brevard, North Carolina, where she found that her field of service was to continue in business administration.

In 1933 Miss Boggs was appointed to the staff of Vashti School, Thomasville, Georgia. In addition to her responsibilities in the office, Miss Boggs supervised the dairy farm in connection with the school until her retirement in 1951, and rendered a unique and invaluable service in that capacity.

Miss Florence Sebern died August 22, 1959, while visiting in Rockport, Massachusetts. She was a native of Manson, Iowa, and would have been 79 years of age on October 28.

Miss Sebern was graduated from the Chicago Training School in 1907. The majority of her years of active service as a deaconess were spent in the Rock River Conference as pastor's assistant in several different churches. For twenty-eight years Miss Sebern worked as publicity and promotion director for the Goodwill Industries in Chicago, and resided in the Deaconess Home.

Following her retirement in 1954, Miss Sebern became a member of the family at the Methodist Old People's Home, Chicago.

Miss Elizabeth Taylor, a graduate of Scarritt Bible and Training School, Kansas City, Missouri, class of 1901, died in Chilliwack, British Columbia, Canada, September 3, 1959. She was born December 6, 1868, in Dade County, Missouri.

Miss Taylor, one of the first six deaconesses in the former Methodist Episcopal Church, South, entered home mission work in 1903 under appointment of the Birmingham (Alabama) City Mission Board. Her work throughout the thirty years she served as a deaconess varied from pastor's assistant, settlement worker, and director of a cooperative home for working girls. The work she did with a group of Mexican girls proved to be the nucleus of the Wesley Community Centers in San Antonio, Texas.

Miss May L. Webster, a resident of Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, died October 15, 1959. She was buried in Lynn, Massachusetts, the city where she was born, July 19, 1892. Miss Webster was graduated from the Gordon College of Theology, Boston, Massachusetts.

Under the former Woman's Home Missionary Society, Miss Webster first taught English at Boylan-Haven School, Jacksonville, Florida, and then became a Field Secretary for the Woman's Home Missionary Society. Later, she served as director of the Metcalfe Community Center, Dunbar, Pennsylvania, a parish deaconess at Lafayette-Simpson Grace Methodist Church, Jersey City, New Jersey, and did deaconess work on the Jersey City District under the Newark Conference Woman's Society of Christian Service. She retired in 1951.

NEW MATERIALS

Prayer Calendar, 1960. Names of missionaries and projects of the Board of Missions (including the Woman's Division of Christian Service, Division of World Missions, and Division of National Missions) are listed in such a way that every worker and every project may be lifted up in special prayer during the year. Missionaries and deaconesses are remembered on their birthdays and their names and addresses are listed in the back of the *Prayer Calendar*. Wonderful for Christmas gifts! Use with *The Upper Room* in daily personal and family devotions. 60 cents each; 3 for $1.50.

World Federation of Methodist Women Place Card. Printed in folder format with a brief prayer and the Federation's chosen Scripture. 3 cents each; 25 for 50 cents.

Basic Principles of Parliamentary Law and Protocol. By Marguerite Grumme. A valuable, compact booklet where officers may learn and instantly refer to basic rules, officers' duties, and members' rights. $1.00.

APPROVED STUDY

To Begin in January

Theme: Africa

The Way in Africa. By George Wayland Carpenter. After tracing the historical roots of the continent, the author explores the potentialities of "new" Africa. The Christian church is depicted as catalyst and conscience, the one authentic Way for the future. $1.50.

Africa Disturbed. By Emory and Myrta Ross. A book of interviews with Africans. $1.95.

Adult Guide on Africa. By Edwin F. Tewksbury. 50 cents.

Supplementary Materials

Comes the Dawn. By Eunice Dodge. Pamphlet written especially for this study tells of the work of The Methodist Church in Africa South of the Sahara. 65 cents.

Ruth F. Thomas, Beloved Missionary to Mozambique. 10 cents; 3 for 25 cents.

Introducing Animism. By Eugene A. Nida and William A. Smalley. 90 cents.

His Saving Health. Leaflet on medical work in Africa. Free for postage.

Political Map of Africa. In color; 46 by 30 inches. $1.00.

WORLD DAY OF PRAYER

FRIDAY, MARCH 4, 1960

Theme: "Labourers Together With God"

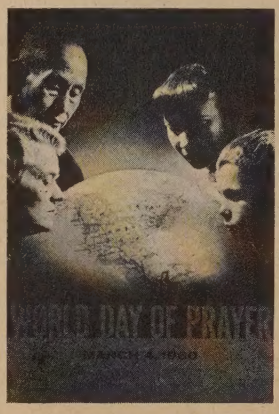
Worship Service. This year's service, which was prepared by the Women's Interchurch Council of Canada, calls us to see our Christian responsibilities clearly and accept them faithfully and prayerfully. 5 cents each; 100 for $4.00.

Call to Prayer and Project Folder. This invitation to worship may be distributed to hospitals, homes for elderly people, shut-ins, etc., that they may join with Christians of the world in prayer. (Sold only by the hundred.) 100 for 50 cents.

Children's Service. This service, based on the same theme as the adult service, includes a story, "A Letter From the Congo," one copy of which is provided free with each twenty-five copies of the service ordered. 5 cents; 100 for $4.00.

Guide for Leaders. Information for speakers and plans for preparation, promotion, and program development. 15 cents each.

Report Blanks and Offering Envelope. One of each with each quantity order. Free.



Poster. In two colors; 11 by 17 inches. 15 cents each.

Dramatic Presentation *Friends Across Frontiers.* A one-act drama in which Christian friends from several continents look at some of the projects of World Day of Prayer. Can be effectively presented with limited space and resources. Twelve copies recommended for production. 15 cents each.

Basic Packet. Contains one of each of the seven preceding items. 50 cents.

The Gift of Prayer. A booklet about the people and places to which World Day of Prayer gifts are sent. 40 cents each.

The Glorious Liberty. A guide on the relation of freedom to the Christian faith and to concerns of Christians in contemporary life. 35 cents each.

World Day of Prayer Emblem Seals. Sold only in sheets. Please order by *number of sheets*. Sheet of 30 seals, 15 cents; 10 or more sheets, 10 cents per sheet.

World Day of Prayer Map. In five colors; 17 by 22 inches. 25 cents each.

Orders for above material cannot be filled after February 19, 1960.

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